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Conference Point on Lake Geneva. Photograph by *Harold L. Phillips*

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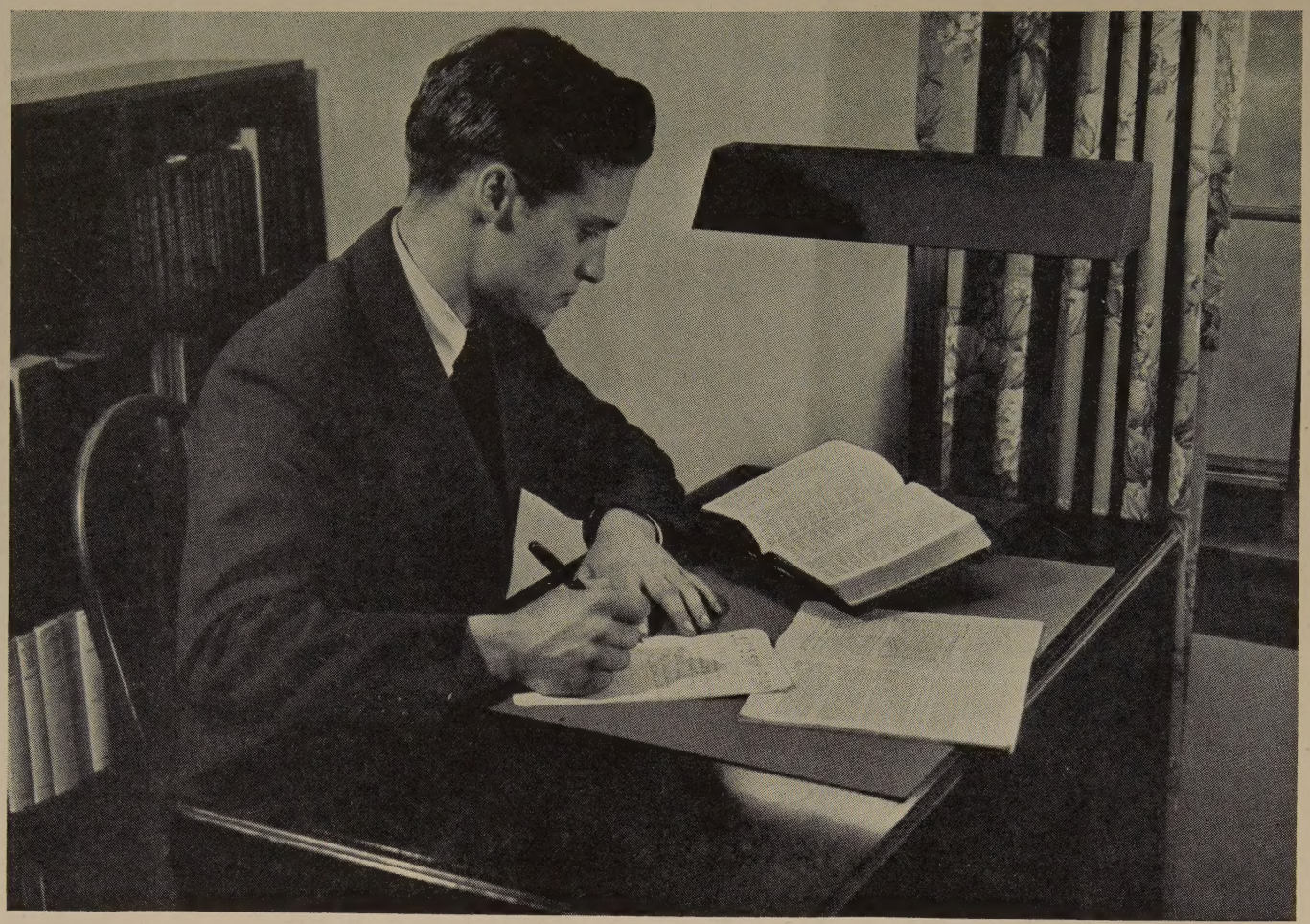

Harold L. Phillips

What Did You Do, Teacher?

Where did you seek the Truth, Teacher, when you made a lesson plan?
I sought it in an Ancient Word that has inspired man,
Rebuked his sin, evoked his good, it seems since time began.

How did you make Truth live, Teacher, for those you guide today?
I clothed it with the thoughts and acts of those at work and play,
With martyrs' and with prophets' dreams that they would not betray.

How did you tie the Truth, Teacher, to the hearts of those you teach?
I spent much time within the lives of those whom I would reach.
I brooded on their moods, their hopes, their turns of face and speech.

When the class-room door was closed, Teacher, what did you then, I pray?
I smiled into my pupils' eyes and threw my plan away,
That it might be remade in all that I would do and say.

What when the class was done, Teacher, and another week began?
In prayer and hope I gave myself to make a better plan,
To steep my soul in growing truth and the ways of God and man.

P. R. H.

(See description of lesson plan on page 4)

New declarations of independence

By Paul G. Macy

"For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery."
(Galatians 5:1)

ONE HUNDRED AND SEVENTY YEARS AGO the Continental Congress adopted the Declaration of Independence. At no time within the memory of living men has there been such need of celebrating the event as a Holy Day and not just as a holiday. The end of the shooting war did not end the totalitarian threat to democracy and freedom. Upon Christians, individually and collectively, lies a heavy responsibility. The principles which were proclaimed in the Declaration of Independence and finally embodied in the Constitution were first preached from our pulpits. If our country endures it will be because those principles remain dominant. It is a time for new declarations of independence which Christians need to make individually and collectively, such as the following:

1. *The Christian should declare "that he is, and of right ought to be," free from the bondage to falsehood.*

"Ye shall know the truth and the truth shall make you free." Eternal vigilance is the price of this freedom—from bondage to the falsehoods of the past and the misinformation of the present.

The Western World, whether conscious of it or not, is dominated by an outworn theory of evolution which says that those forms of life have survived which are best adapted to their environment. This theory is a privileged class explanation to prove that those are on top who ought to be on top! Evolution, yes. But what, in the plan of God, is the basis of evolution? Is it a perfect adaptation to a physical environment? Is it a specialization in the use of brute force? Quite the contrary. Life began in the sea. Evolution did not come, however, through those forms which were perfectly adapted to that life. The shark has remained unchanged for millions of years. Progress came because there were forms of life characterized by a great sensitivity, an awareness, a feeling after something higher. Still the world attempts to make progress through power and might and bigness, rather than by spiritual sensitivity.

The lies of the present we call *propaganda.* On every side we are assailed through press, radio and talking pictures, with the pleading of special privilege. It takes consecrated effort to find the truth in the maze of conflicting statements but find it we must if we would not be slaves.

2. *A second declaration of independence for the Christian is this: that he is, and of right ought to be, free from the "Babylonian captivity" into which the Church was led in the time of Constantine—a perilous alliance of the Church and State.*

We put on our coins "In God We Trust," but we do not mean it at all. Our final dependence is upon the army, navy, air force, and the atomic bomb which can rain death and devastation upon hundreds of thousands of defenseless humans. Whatever may be the rationalizing of the present, in those early centuries when Christians faced a totalitarian state, they depended not upon carnal weapons but upon spiritual. They were flung to the wild beasts in the amphitheater, they were lit like torches in Nero's garden, but they were *free men and women* for the "law of the spirit of life in Christ Jesus had set them free from the law of sin and death." Their only weapons were an undying faith and an unquenchable love. Those were the days when the little Christian community grew "in wisdom and stature and in favor with God and man."

3. *The Christian should declare that he is, and of right ought to be, free from thralldom to things.*

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers; . . .
We have given our hearts away, a sorbid boon!"

In the last few decades the things that we have counted as necessities have increased tenfold, our wants an hundred fold. Has our hunger and thirst after spiritual things kept pace? "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven. . . . Why be anxious about food and drink and clothing? Your heavenly Father knows that you need all these things, but seek first his Kingdom and his righteousness and all these things shall be yours as well."

Perfect freedom for the Christian comes through perfect obedience to God. His ways may seem foolish to the world, but the "foolishness of God is wiser than men." The only freedom worthwhile is the glorious freedom of the sons of God; the freedom that comes from the law of the spirit of life manifested in Christ Jesus who was *most perfectly free* when he hung upon the Cross in holy obedience to the will of his heavenly father. "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery."

At the height of the German occupation of France there came a letter to the American office of the World Council of Churches, from a French Protestant leader. In it was the moving statement: "We are told that you Anglo-Saxons are laying up stores of food in your barns to distribute them to us tomorrow. We, for our part, are laying up stores of spiritual food for the world of tomorrow; for our minds and hearts are under pressure, and *we do not wish to live on anything except that which is eternal.*"

"O God, for as much as our strength is in thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen."
(Gelasian Sacramentary, A.D.492)

This business of Christian teaching

FOUR ARTICLES are given this month to special methods of teaching: "Sunday this Summer," "Teaching with a Phonograph," "Bible Study Is Exciting," and "Doing Four Things All at Once."

The methods dealt with in these articles are all different, but they have one thing in common: they didn't just happen; *they were planned.* And so it is with all good teaching; whatever method is used, the leader needs a lesson plan. The following suggestions will apply to any teaching method:

How do you make a lesson plan?

1. Sum up the strong and weak points of your last teaching session.
2. Study the material provided for your next lesson or program—early in the week.
3. Decide on your aim, that is, the difference you expect your teaching to make in the lives of your pupils.
4. Decide on the method you are going to use: visual or other aids, story, project, discussion, lecture or talk, dramatization. Then collect the materials that will fit your method: pictures, slides, film stories, reference books, etc.
5. Plan to start off *with* the interest of your pupils, instead of against it. Do something to get people with you first.
6. Then map your steps or points one by one from then on. Prepare questions with care.
7. Plan the closing few minutes in detail. Assignments, plans for the next session, questions to stimulate interest, and a way of driving home the results of your teaching should be provided for.
8. Seek earnestly, through prayer and meditation, the resources of the Spirit upon which all good teaching must depend.

See the poem on page 2, which gives a spiritual interpretation of making a lesson plan.

Sunday this summer

By Edith F. Welker

As told to Lillian Williams

SHOULD RELIGIOUS INSTRUCTION be adjourned for the summer? They seem to think so up in New England. In small towns the white steepled churches drowse in the pleasant summer weather, and open sleepily only for a short service of worship for a few adults on Sunday. In the cities the churches combine for Sunday services while the ministers take two-months' vacations. Nor is this situation true only of the land formerly so rigorously disciplined by the Pilgrim fathers. In many other places, notably in the North and the Middle West, church school boards and superintendents reluctantly decide that it is not worth while having Sunday school during the summer. The teachers want a vacation; attendance is small and irregular; and a holiday spirit makes the normal Sunday morning routine seem unappealing.

Well, then, go out-of-doors

But Sunday in summer can be an exciting and instructive experience. So thinks Miss Edith Welker, who should know the difficulties if any one does. She is Associate Secretary and Director of Children's Work for the Connecticut Council of Churches and Religious Education. Being a New Englander of long standing, she knows how hard it is to get people indoors on a sunny summer morning when picnic grounds and parks and the sparkling water of the beach entice children and parents to a day of relaxation.

"Why not meet out-of-doors, then?" she suggested when I mentioned this attitude. "Given a fairly secluded spot, that is an excellent thing to do. If the church yard is not big enough, have the children meet there and then walk together to a park or a yard or to the shore. Of course you will have to have your teaching goals firmly in mind and carry on a program that will keep the children from wandering away. Otherwise it will be nothing more than any outdoor excursion. But nature units, for instance, are particularly well adapted to be taught outdoors."

Miss Welker thinks that often a community center of some kind—a pavilion or open-air auditorium or a picnic grounds—can be preempted on Sunday morning for church school classes.

Let the family come together

"But whether you meet outdoors or in, do something different to stimulate attendance and interest," advised Miss Welker. She suggested a unified family service held on Sunday morning early enough so there would still be time for trips and picnics. "Let the whole family come to church and sit together during the worship service. And let the service be of a type in which the children may take part: hymns, Scripture, anthems and prayers that they are familiar with or can easily understand. You might use a children's choir. Then before the sermon let the children be dismissed from wherever they are sitting and go to the Sunday school rooms for their study period."

"Would you have all the children go to this church service?" I asked.

"All but the kindergarten or those younger. They will get little from it and should be kept separate throughout. And the intermediate children and those older probably should be expected to stay through the sermon."

Do something different

"What would the children study during the class period?"

"I'd do something different from the regular yearly course. For instance, I'd have interest groups and under-

A church-time nursery out-of-doors

THE First Congregational Church of Newton, Iowa, under the leadership of its minister, the Rev. Ralph A. Holmes, has developed what may be one of the first "Outdoor Church Nurseries" in existence. The nursery is located in the attractive parsonage grounds adjoining the church and is completely enclosed with a hedge and fence. Here the pre-school and primary children of the church school have the opportunity for supervised play while their parents are attending the morning church service.

The equipment, all homemade, thus far includes a merry-go-round; jungle gym; a swing set complete with rings, horizontal bar and swing; climbing pole, sand table and exercising ladders. The nursery is in use from about the first of May through to about the middle of October.

Here is a project worthy of the backing of "Couples Clubs" of churches of all denominations.

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take activities that there hasn't been time for during the rest of the year. There are the missionary education texts, for instance. A part or all of the summer would be a good time to use them, and to do some of the fascinating things suggested in the leaders' guides. Or I'd use one of the series of lessons where the department listens while a record is played on the phonograph as an introduction to the lesson period."

"You mean the 'All Aboard for Adventure'[1] series?"

"Yes, or the second series, which is even better, 'Adventures in the U. S. A.' These should not be used just as entertainment, however. They really require a good deal of work, with maps and assignments and supplementary materials. But they are unusual enough to appeal to both pupils and teachers."

"Wouldn't this be a good time to use visual materials, too?"

"Excellent, if the facilities permit. Probably the church won't be so crowded during the week and the leader can get in ahead of time to set up the equipment and darken the room. Of course we have to be careful again to use motion pictures or slides as a teaching medium, not just for entertainment. Even a good religious picture loses its full effectiveness unless it is introduced carefully and followed up with discussion and activities that make clear what its teaching is."

Make the most of September

"Suppose the church school is closed during July and August but opens again the first Sunday in September, what lesson materials would you use? The new quarter doesn't begin until October."

"There are many things you can do. There is nothing to prevent your getting a head start with the fall quarter lessons. There are always more suggestions in the lesson materials, particularly in the closely graded lessons, than there is time to do, and this would give you a chance to cover them more thoroughly.

"However," she interrupted herself, "I think it is always a good plan to order the summer lesson quarterlies; at least the teachers' books and a few children's texts. Then you can take out one or more units and use them according to the length of time you have.

"One good plan for September is to give the period to studying worship materials. There is never enough time in the departmental sessions to learn all the hymns and responses and Scripture passages that you need for the worship services during the year. These Sundays could well be used learning them. For instance, all the children present might constitute a choir and learn an anthem and how to sing responses properly. Perhaps you could get a music teacher to come in for these Sundays even if you don't have a regular choir director. Then for a part of the period the boys and girls could work on things needed for the worship center.

Take the church to the people

"But a lot of children won't come on Sunday in the summer, no matter how interesting the program is. Do you see any way of reaching them?"

"Of course there are ways of reaching them and the adults too, if we want to bad enough. If the people won't go to church the church must go to the people. Look at what the ministers did for the men in service during the war. They wrote them letters and sent them church bulletins and kept them assured of the church's interest in them. Why not do the same with the absent church members and

[1] See the article "Teaching with a Phonograph" on page 8.

church school pupils during the summer? The minister might write to them, too, and send them materials for home study. For instance, the children should have copies of *Thoughts of God for Boys and Girls in Summer Time*, or other devotional materials. Or the children could be loaned good religious books from the church or the public library and be asked to report on them at the beginning of the school year. Some of these books might mean more to a boy or a girl than a whole quarter of Sunday school lessons.

"The Episcopal Church in Maine has a regular mission by mail. Curriculum materials are sent out to people who can't get to church. There is guided study and the home work is returned by mail to the office. Something of this sort might be worked out for families who are going to be in summer camps or other places where they cannot get to church.

"Another thing," she went on enthusiastically, "How about a community radio program especially designed to take religious training to children during the summer? If the churches of a community got together and worked out a really good program they could probably get time on the local radio station."

Use some new people

"There is still one big question remaining," I said. "How about getting leaders for the summer program? The teachers all seem to think they should have a vacation."

"I sympathize with them," she replied unexpectedly. "I think the regular teachers do need a vacation. If they know they will not be expected to come for four Sundays in succession they will work all the better during the rest of the year."

"Then whom would you use?"

"I'd look around the community to see who were some interesting people who would make worthwhile contributions to the children's training, but who would not likely be regular workers. There might be a missionary on furlough, or one who has retired. Or a chaplain who had interesting experiences overseas, or a former G. I. who has had contact with mission stations. Or there might be lay people who have done significant things in the community and could help the youngsters see what Christianity means in business or in government. Or perhaps men who have hobbies, like woodworking or photography or anything else that could be fitted into the activities undertaken."

"Or nature study enthusiasts," I put in.

"Or people who like to tell stories—some men are grand story tellers. It is refreshing to the children to have contact with new leaders, and you never know how many possibilities there are until you start looking."

"These things sound so interesting I should think every Sunday school would want to do something different during the summer."

"Remember," Miss Welker said, "I have been talking about the ebb time in the church school. In New England it is summer. In the South it might be during the winter. If a church school is going along well, with sustained interest and attendance, there is no point in changing the program. But when it is difficult to keep going, don't give up; just change your tactics."

Doing four things all at once

A summer Sunday morning with juniors—and temperance education

By William S. Hockman*

SUMMER is not a good time to visit some city Sunday schools, nor is temperance education always a popular theme. But I would like to take the reader on a visit to the junior department of a suburban church, just when the summer slump should have been setting in, and on a Sunday morning when temperance education was the subject of the morning. Visual education was the method used. During our visit I hope we will see how four problems of junior leaders were dealt with all at once; namely, summer attendance, temperance, how to use a film wisely, and how to get juniors to share in guiding their own program.

But before we visit the department we will have to go behind the scenes to see what was done ahead of time. For four problems don't get handled at one time just by Something thought up on the spur of the moment.

What happened ahead of time

First, five children had been chosen to see the film in advance, to get ready to conduct a final discussion on it, and to share in planning the whole program, including the worship service. No separate sessions of classes were to be held. All five children were early for the preview. They were early because they were interested and because they were to participate in an important session of the junior department on the following Sunday.

The adult leader, the writer, reviewed with them the job to be done, namely, to preview the film, decide upon the worship service which was to precede the use of the film on Sunday, and discuss the procedure and content of the open forum which was to follow the film. It was explained to them that the film to be used presents scientific facts about alcohol and shows the danger of the first drink. It also etches in a strong background for a discussion of the question, Who's to blame? It was made clear that what was wanted was a fruitful discussion of the moral question rather than to impart scientific information; at some other time the film could be used to reach this outcome.

A subject for the entire session was then chosen. It was "Who's to blame?" Who is to blame when we do wrong? Are we to blame, or, are those who influenced us to blame?

* Director of Religious Education, Lakewood Presbyterian Church, Cleveland, Ohio. Author of *Projected Visual Aids in the Church*, to be published soon by the Pilgrim Press.

The film was then given its preview for this group. The film was "It's the Brain That Counts," produced by the National W.C.T.U.

After the preview by the panel of discussants it was decided to put some questions on two blackboards, one on either side of the group, which would set the total stage and condition the audience to some extent for the program.

Across the top of one blackboard we put, IT'S THE BRAIN THAT COUNTS—IF YOU USE IT. Across the middle we put, THE STORY OF A BOY WHO COULDN'T SAY NO—AND STICK TO IT. At the bottom, THE STORY OF TWO YOUNG PEOPLE WHO GOT THEIR FRIEND INTO TROUBLE. On the other blackboard, on the left of the screen, we put these questions: WHO WAS TO BLAME—JACK? JANE? OR HARRY? COULD THIS STORY HAVE HAPPENED IN LAKEWOOD? DID YOU EVER URGE A FRIEND TO DO WRONG? IS IT FAIR TO RIDICULE? DID JACK AND JANE KNOW THE FACTS? From these topics the content of the story will be clear enough for the purposes of this article.

The leader explained to the panel, after the blackboard questions were formulated, that someone should make a brief statement on Sunday morning just before the showing of the film if the children were to get the most from the film. It was decided that the adult leader should make these remarks. They are recorded later because very few who use film share what was said in introducing a film.

Incidentally, this blackboard technique with forum and instructional procedures is a sound and effective way to create "readiness" in the group for the film which it is to see. As the group gathers, these questions begin to focus the mind of the group upon the central theme and objective of the program.

Next, the panel decided just how it would proceed on Sunday after the film was shown. It was arranged that the panel would gather around a table quickly and begin the discussion of the question, Who was to blame? After about seven minutes of this inter-panel discussion on the questions presented on the blackboards and in the introduction to the film, the chairman would indicate that the pupils could make statements and ask questions. The lively discussion which took place at the preview itself showed us that success on Sunday morning was assured.

When the worship service had been planned and its parts assigned to the various panel members, the preview was adjourned. It had taken one hour and forty-five minutes to encompass all these preparations. Let anyone who thinks that using a film is a quick and easy method of teaching, note that it took us forty-five minutes longer to get ready than to put on the program!

What happened when the time came

Sunday morning came. It was summer but the attendance was excellent. As the pupils arrived, they looked at the blackboards—at both boards. The panel was sitting around its table. At nine-thirty the chairman gave the call to worship and the program was launched.

It continued through an opening hymn, a morning hymn, a morning prayer of thanksgiving, a hymn of dedication, and the giving of gifts. The adult leader gave the following introduction to the film:

Jack and Jane urged Harry Barton to drink a glass of beer. At first Harry refused. When they made fun of him, he gave in. He drank one. He needed no urging to drink the second. Alcohol acts that way.

On his way home, Harry Barton got hurt. Who was to blame? Jack and Jane, or Harry? Don't answer now—wait until you see the film.

Did you ever urge another to do what they did not want to do? If we know better, should we give in? Can we have friends *if* we are always saying No to what they want to do? When should we say No and stick to it? Think about these questions as you see what happened to Harry Barton.

Is it fair to make fun of another person to "make" them do something they do not think is quite right? Did this ever happen to you? Did you ever do it to another? Think about these things as you see how Jack and Jane made fun of Harry.

Who was to blame? The parents? Did these three young people know how dangerous it was to drink alcoholic beverages? Was the saloonkeeper to blame? Try to find the answers to these questions as you see the film. Then, a panel of pupils will discuss these questions, and try to answer yours.

Then the lights went down as the first scenes appeared on the screen. The attention during the film was rapt. Were the children merely seeing a film? No. These sixty-five children were living and learning. Such concentration of attention is not possible save in the projection of well-constructed films which are in a setting of life broader than the film itself.

Then the lights were turned up, gradually and not in full blaze all at once, and the panel gathered around the table. The chairman started things off by saying that he thought that Jack and Jane were to blame. Another discussant placed the blame on Harry, saying that he gave in when he knew better. One of the boys came to Harry's defense, but all he could think of was the fact that Harry had hesitated at first. Another member pointed out that Jack and Jane "made" Harry drink by making fun of him. The saloonkeeper was then roundly denounced. The chairman asked if Jack and Jane knew the facts, answering his own question to the effect that he thought the parents of all three were to blame because they had not taught their children the true facts about alcohol.

When the chairman, at a signal from the adult leader, indicated that the group could participate with their statements and questions, the audience was ready to have its say. It blamed about equally Jack, Jane, and Harry. One girl asked the panel this question: "If beer is so dangerous, why is it sold in so many places in Lakewood?" And she got an answer: "Because the adults, who know better, drink it because they *think* it makes them feel good!" The parents got their share of blame, but some youngster, with a twinkle in her eyes, asked, "Since when did we begin to listen to all our parents try to teach us?" The matter of ridicule was brought up; it was condemned. Several pupils admitted that they had often used it. It was called "mean" and "un-Christian."

There were many other excellent statements and questions. The adult leader signalled that the time was up and went forward to summarize the discussion with a brief statement.

The pupil-chairman announced the closing hymn, "I Would Be True." After this hymn he asked every one to bow his head while the members of the panel each gave short prayers. Here is one of the prayers: "Dear God, we are glad for the church. It teaches us what is right. Help us to be like Jesus wants us to be."

The adult leader gave the benediction and sixty-five children of the church went forth, we felt sure, with a deeper and broader understanding of moral right and wrong and of Christian responsibility.

Teaching with a phonograph

Using records for Christian teaching

By John W. Bachman*

WE HAVE ALL HEARD boys chattering "ack . . . ack . . .ack" from a wartime radio drama, or calling "Hi-ho, Silver!" in imitating their favorite hero in a cereal serial. Most of us have wished that we could harness that dramatic impact and hero worship for a religious purpose. It seems now that we can, for recorded programs of Christians in action are now on the market as just about the newest mechanical aid offered to the churches for their work of teaching. And since these programs are recorded in true radio style, with music and sound effects and are broadcast to the pupils through radio loud-speakers, they reproduce the dramatic appeal of direct radio programs.

What records are there?

Several such programs are already on the market and are being widely used. One of the first to appear was "All Aboard for Adventure," produced by the Joint Radio Committee of the Congregational Christian, the Methodist, and the Presbyterian U.S.A. Churches, and distributed through the Pilgrim Press. These are prepared for those from nine to fourteen years of age. This series of twelve records tells in dramatic style the work of missionaries and other Christians in the Southeast Pacific and presents their genuinely heroic qualities. It is said that their real adventures are as exciting as the synthetic heroism of Superman or Dick Tracy. The second series, "Adventures in the U.S.A., "deals in a similar fashion with service in the United States. The Joint Radio Committee also has in preparation three other series: "Adventures in India," "Adventures in Race Relationships" and "Adventures with the Book."[1]

These series of programs are accompanied by attractive pupils' books ("The Adventure Log," to go with "All Aboard for Adventure") and by teachers' guides. They are meant as aids for teaching, to help accomplish specific goals. For instance, one of the records in "Adventures in the U. S. A." is called "The Real Victory" and is a lesson in racial tolerance dramatized through the experience of a little Japanese boy whose victory garden was destroyed and then replanted by those who had destroyed it. "My Little Brother," in the same series, presents the adventures of the Harlem children who spent a summer with white children in Vermont.

Only a few other programs are available in the 78 r.p.m. sized phonograph, the kind used in homes. There are several records of Bible stories narrated for children. Some examples of verse-speaking choirs interpreting religious literature are available. A few dramatizations of struggles by leaders in the fight for religious freedom can be procured. If a church has available a machine that will take 33 r.p.m. transcriptions, the kind used by radio stations, there are a number of additional records which can be used.

This means that so far the stock of recorded programs useful in the average church is limited, but the law of supply and demand should soon operate to increase the material available. Many more records and series of records can be produced, provided there is evidence that they are desired and that they will be used effectively.

Why should we use them?

There are several outstanding advantages in the use of such records. The scripts for these programs are written by people with professional skill and the speaking and acting are on this same high level of performance. Thus they appeal to boys and girls and adults who are familiar with radio. Records can also arouse emotions to genuine sympathy and understanding, since listeners can easily becomes vicarious participants. Also records can bring the life of the Bible into a class or departmental setting.

Some churches, of course, attempt live dramatizations of Biblical scenes, but these often suffer from production defects. No matter how carefully authenticated, local productions are likely to include incongruities of costume, scenery or characterization. Records allow the listener to imagine whatever costumes and setting he regards as fitting, and professional casts can provide accurate characterization at a comparatively low cost per record.

How can we prepare to use them?

These different purposes served by such phonograph records are not accomplished automatically. A record will not replace a teacher, nor even make his work easier. It should become a tool for more effective teaching, but that depends primarily on the teacher's preparation, on how the record is used, and on what happens afterward.

Arrange for the best possible playing of the record. This means you must secure a good phonograph and become familiar with its operation. If there is a bass-treble indicator, you should know that in the bass position you are likely to hear less "scratch," but in the treble position there will be more clarity. The choice depends on the record in general; a point midway between bass and treble is preferable for playing music, while the treble position may be better for speech. Do not use a dull needle. If you have a choice of rooms for listening, select one just large enough to accommodate your group. If the room is carpeted and curtained, or sound-treated, so much the better. The records will not work in a large bare room, such as a gymnasium. Be certain there is an electrical outlet available. Place the loudspeaker in such a position that everyone in the room can hear clearly. Check on all such details in advance. These precautions seem so obvious that they are often overlooked; the result is that an embarrassing situation arises, thus negating the value of the record.

Listen to the record in advance and study it carefully, along with any accompanying printed manuals. Determine

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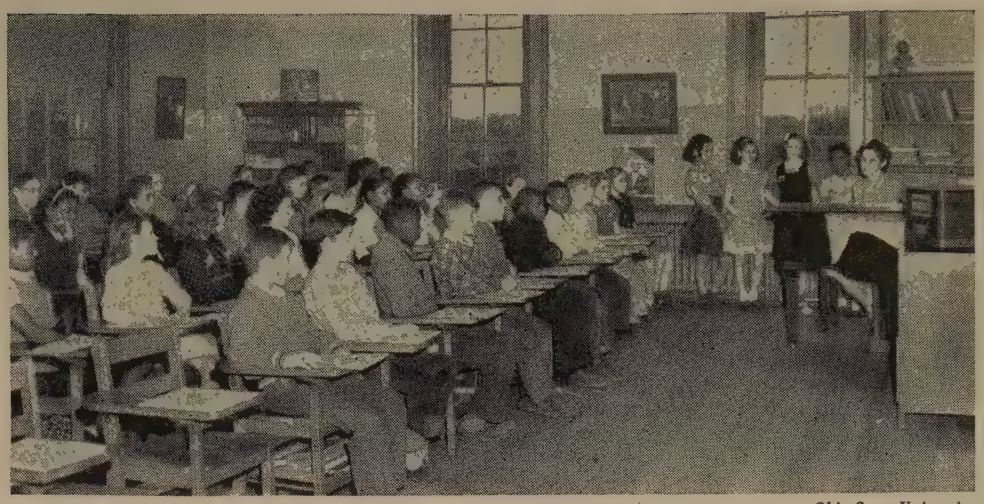
[1]See the list in the advertisement on the inside back cover page. The Decca Company has 14 Old Testament stories adapted for children on three ten-inch records. The Recordings Division of the New York University Film Library will furnish a little catalogue to inquirers.



Ohio State University

While the record is being played you can study the children's reactions to it.

what your purpose will be in using the record. Do you intend it to provide information, arouse inspiration, or promote discussion? When this purpose is clearly and specifically in mind, then you are ready to plan your listener-preparation and follow-up. Note any words or expressions which will require clarification for the age-level of your listeners. Anticipate questions which may arise. Consider the possibility of using supplementary visual aids, such as slides, film strips, or maps, along with the record. By this time you realize that records are not escapes for lazy teachers.

How do they work in class?

Prepare your group for listening. Some programs, of course, are intended to serve as introductions to a field of study and need no preliminary discussion. Most, however, can be enhanced in value by one or more of the following preparatory activities:

a. Discuss the problem with which the record deals.
b. Use maps.
c. List the things the class wants to know about the topic.
d. Discuss motion pictures, stories, etc., related to the topic.
e. Look at specimens or models related to the topic.
f. Have illustrative or explanatory materials in students' hands before playing the record.
g. Have a visitor tell about the topic.
h. Write and define key words related to the topic. Like all teaching methods, these activities should be varied.

Listen intently yourself during the playing of the record. Although you know the story by this time, any inattention on your part will be reflected in the attitude of the rest of the group. This time also provides an unusual opportunity for you to study your pupils. For one thing, you can usually determine whether or not a particular program appeals to your group. No series will be satisfactory for all classes. The reactions noted should be valuable to you in guiding the follow-up activities.

After hearing the record, what?

A follow-up period is essential. The teacher who dismisses a class, or moves immediately to a new topic after the playing of a record, has probably wasted its potentialities. Here again, variation in procedure is advisable. The teacher should be certain, of course, that the record has been understood. If necessary, certain portions can be replayed. It is important, however, that the follow-up does not become simply a review. Discussion should proceed from facts and events to their implications. As in leading any discussion, the teacher should beware of allowing individuals to go off on tangents. He should constantly relate contributions to his intended purpose, attempting to stimulate his students to personal expressions of that purpose. In "All Aboard for Adventure," for example, the intended purpose for the series as a whole is twofold: "to arouse enthusiasm for the bold, daring, courageous adventures of our missionaries, and to create a desire to be a better Christian." The *Leader's Guide*, which accompanies the series, suggests techniques intended to increase the enthusiasm by further understanding the background of each adventure, and to help each child take definite steps on his own adventure of being a better Christian.

In addition to discussion, follow-up activities may encourage the group to:

a. Investigate possibilities for assisting in any mission work presented.
b. Make posters, pictures, blackboard illustrations or models.
c. Bring to next class pictures or models illustrating the record theme.
d. Dramatize a scene from the record or a similar one.
e. Take a trip to a locality suggested in program.
f. Trace routes on map.
g. Learn songs introduced on program.
h. Invite a visitor, acquainted with record theme, to elaborate on it.
i. List problems raised by program as basis for individual or committee study.
j. Read recommended articles or books on theme of record.

The follow-up activity fundamental to all the rest, of course, is that of becoming a better Christian.

Wherever pupils have been told in advance that records were to be used, increased attendance has resulted. Observant teachers, making intelligent use of records, recognize them as a valuable tool. They are well worth careful consideration as another method of teaching.

Bible study is exciting

For adults using the new version of the New Testament

By Dryden Linsley Phelps, Ph.D.*

WHY SEND THE BOOK OF LIFE bound in coffin-colored covers to our boys overseas?" asked two women of each other in the first world war. So they established a bookshop in New York City, bound Bibles in gay colors of scarlet, green and blue, and sold hundreds of them for our lads in England and Belgium and France.

The editors and publishers of the Revised Standard version of the New Testament have shown similar imagination in the format of this modern and lovely volume. "Heaven's blue," as the Chinese call it, has replaced conventional black; and gone are the fancy gilt edges and other stereotypes. And oh, the quick delight of these printed pages! Poetry is poetry; the give and take of conversion is instantly discernible. Compare the paragraphing with older editions! Thus this book, in format and fresh language, is another great stride over the barrier reefs,—those frozen obstacles which have too long divided the modern mind and vision from the uranium of Jesus and the explosive religion which gave rise to Christianity.

Make the Bible come alive

And now that dull familiarity has been cast as rubbish to the void, why not try some novel ways of making the old, old Book come alive for us today? And Bible study becomes exciting when students themselves actually dig into it—see for themselves what the passage says, compare it with other similar passages, and discuss its meaning in democratic fashion. From such study come new insights into the meaning of the Scriptures that may revolutionize one's whole attitude toward life. In two experiments recently I have found this to be true, that the most important thing in an individual's life was what he thought about himself; that when he received new and deepened insight his whole attitude was changed: old habits and fixations fell suddenly away; he became actually a new man, "reborn," in vital relation to reality within and without.

Such an experience is much more likely to happen when an individual studies the New Testament for himself, than when he listens to someone else lecture on it. Lethargy will be transformed into exhilaration when an adult Bible class faces a challenging question and then seeks its answer themselves.

For instance, how did the Devil quote Scripture as compared with the way Jesus quoted it? The Devil and Jesus were both scholarwise to the Old Testament; but one quotes with satanic distortion, the other with incisiveness. Invite your adult Bible class to watch the devil quoting Scripture in Luke 4:9-12, and ask: What exactly is the impact of Jesus' quotation of Deuteronomy 6:16 on the Evil One's twist of the 91st Psalm? Or compare Jesus' clipped reply-quote of Luke 4:4 with the complete Old Testament quotation as given by Matthew in 4:4, and discuss: Which, the briefer, or the fuller, Deuteronomic quotation (8:3) most exactly hits the Devil's alchemy of "stones into bread"? Also ask, Then which do you think most accurately reveals the mind of Jesus at the moment? For a failure to discern Jesus' distinction between pseudo and authentic religion was just what gave rise to his impetuous rebuke: "You search the scriptures, because you think that in them you have eternal life. . . . yet you refuse to come to me that you may have life."

Use helpful reference materials

For study of this kind you will need, besides a copy of the new version of the New Testament for each pupil, a complete Concordance, such as Cruden's. You will also want a "harmony" of the Gospels (Henry Burton Sharman's *Records of the Life of Jesus,* Harpers, 1946, is the best for group use) where the Gospel documents are printed in parallel columns for comparative study. For questions which will stimulate discussion, see H. B. Sharman's *Jesus as Teacher* (Student Edition, Harpers) and his *Studies in the Life of Jesus* which goes with his harmony of the Gospels.

Help for conducting class discussion will be found in the brief essay, "The Process of Group Thinking" in *Jesus as Teacher* and in the following pamphlets which may be obtained free from the Bureau of Agricultural Economics, U. S. Department of Agriculture, Washington, D. C.:

D-3, "What Is the Discussion Leader's Job?"
D-4, "Group Discussion and Its Techniques"
DN-1 "Suggestions for Discussion Group Members"
DN-2 "Suggestions for Group Discussion Leaders"
DN-4 "Suggestions for Panel Discussions"

The leader, and then members of the class after a little practice, will find the formulation of questions for discussion a mentally and religiously stimulating exercise. (They will learn to avoid like the plague questions which call for only "Yes" or "No" answers.) The little volume, *Jesus as Teacher* contains suggestive questions worked out by leader and group members over many years of fruitful participation in this way of studying Jesus.

How did Jesus pray?

To grasp Jesus' method of prayer, have the class examine Mark 1:21, 22; Luke 4:34; Mark 1:27, 28; Mark 1:29, 32-34; Luke 4:41, to see the precipitating events which drove Jesus to prayer that reoriented his plan of action, as described in Mark 1:35-39. Then lead the class to discuss:

1. Judging from what had happened the previous day, what might one suppose Jesus prayed about on that early morning?
2. What decision did his prayer apparently result in?
3. "That is why I came out": What does the evidence indicate as to what Jesus regarded as the best method for him to use in order to achieve his life purpose?
4. What does this passage reveal as to Jesus' thought

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about the importance and function of prayer?

Added illumination on the mind of Jesus will be gained if the class is encouraged to heed cross references in the footnotes. For instance, the parallel passage to Mark 1:35-39 is Luke 4:42-44. Ask the class to account for the difference in voice (active in Mark; passive in Luke) between Mark 1:38 and Luke 4:43. Since the two are different, which represents the mind of Jesus as a result of his prayer?

What is the Kingdom like?

Profound religious insight into the condition, according to Jesus, for entrance into the Kingdom of God, the nature of that Kingdom, the basis and kind of society which Jesus envisioned, may be found in a study of Mark 3:31-35 and in the other records of the same event in Matthew and Luke (see footnote cross-references). For instance,

1. According to Mark 3:35 and parallels, what is the basis of really being related to Jesus?

2. But according to Mark 3:33, 34, what is it? Is this more, or less, definitive than the requirement cited above? What does Matthew 12:49 add or subtract?

How account for the fact that Luke omits from his document (Luke 8:21) these more general statements of Mark 3:34 and Matthew 12:49?

Note that in Luke 8:21 the definite requirement is stated without any preceding qualification. Which, then, represents the original mind of Jesus: Mark 3:35—Matthew 12:50—Luke 8:21; or Mark 3:34—Matthew 12:49? What does this addition do to the original religious teaching of Jesus?

3. "Who are my mother and my brothers?" What impressive fact about the personal religious life of Jesus may one learn from the turn he gave to the situation by asking and answering this unusual question?

4. What conception of God is contained in what Jesus says in this passage (Mark 3:31-33, 35)?

5. What must a person believe in order to be able to fulfill the condition here set down for close relationship to Jesus?

6. Where and how may a person discover the will of God?

7. To what extent does knowledge of the content of the will of God depend upon first making a decision to do the will of God (compare the order, according to John 7:17)?

8. What justification is there for saying that the will of God, as an object of loyalty, is different from any action or any set of standards for action?

9. What attitude of the personal will does loyalty to the will of God most properly involve: (1) iron determination to live in accordance with ideals? or (2) laying aside the personal will and conforming to the will of God without struggle?

We fellows in the theological seminaries have an exciting time in this kind of discovery, and there is no reason why every adult Bible class in the land shouldn't have just as good a time.

What is sonship?

It looks as if Jesus had a burning urgency to convey to others the secret of life as he had discovered it at his baptism. (Mark 1:9-11 and parallels; see especially Luke 3:22 and Note k: "Today have I begotten thee" which is a quotation from Psalm 2:7. Compare with Acts 13:33.) Is not Jesus' midnight conversation with Nicodemus (John 3:1-7) a reminiscence of this pivotal event in Jesus' own experience?

Any class pursuing Jesus' meaning in sonship is certain to strike profound insights. ". . . .so that you may be sons of your Father. . . ." (Matthew 5:45) What *kind of a person* is described in the preceding passages (Matthew 5:21-44) so that he qualifies for sonship? No matter how lofty in the exaltation of complaisant pride a person may be, or how low in sheer animal degradation, there is a definite condition to be fulfilled. If one understands and acts on this, he knows all necessary; if not, oblivion.

Have the class examine the dramatic crux in the story of the prodigal son (Luke 15). What initial step was taken, and by whom, which made all the difference? And do not allow the class to fail to note the comment of the story teller, in the words of the old father: "Your brother was dead, and is alive; he was lost, and is found." The condition to be fulfilled, and the result ("become children of God"; "born . . . of God") is stated with great brevity and clarity in John 1:12, 13. There also is the contrast sharply drawn between this causal act on man's responsible part ("all who received him") and other circumstances of physical birth over which man has no jurisdiction and control.

The class may be brought to see the vital difference between the automatic nature of pseudo religion and the responsible initiative demanded by authentic religion, by discussing such questions as:

1. "To all who received him, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." (a) What is meant here by "not of blood"? (b) What is meant by "nor of the will of the flesh"? (c) What is meant by "nor of the will of man"?

2. "Power to become children of God." (a) What does this assume as to man's natural position as man before God? (b) Is relationship to God regarded as a right of birth, or as an achievement?

3. "Born . . . of God." (a) Is such birth cause, or result? (b) What part has man in the acquisition of the new life?

Following, by cross reference the passage in John 1:12, what content of meaning would "faith" and "belief" need to have, if the contrast between automatic, and responsible birth is to be preserved?

Personal problems are solved by study

For a class to engage in the rich fellowship of inquiry leading straight to the heart of Jesus' teaching will prove far more productive than desultory or unreflective reading for accidental edification. We all have problems and are involved in a network of relationships. Clarification of such problems and relationships may be gained by a study of the cost and result by which one attains life, as taught by Jesus. Such clarification may even transform life. Jesus' personal life, his lucidity of teaching, his capacity to help others change, show that he had insight grounded in reality. That insight is available through a careful study of the record. And such study may best be undertaken through the use of the new revision of the New Testament, where the freshness of format and language dissipates the listlessness of unseeing familiarity.

"Whoever drinks of the water that I shall give him will never be thirsty again."

When you go to build

Remember the needs of young people

By Lester G. McAllister*

DR. E. M. CONOVER of the Interdenominational Bureau of Architecture has estimated that the churches of America have $600,000,000. ready to use for new buildings and equipment. Mr. McAllister claims that the housing shortage in Protestant churches is almost as great as that for homes. A sub-committee of the Committee on Religious Education of Youth has considered what this means for the youth program of the churches. They have suggestions of what should be taken into account, in the church building boom now imminent, in the interests of church youth. While these views are not an official pronouncement of the International Council of Religious Education, they come from people with long experience in this field and are well worth careful consideration.

THERE IS NEARLY AS GREAT A SHORTAGE of adequate church buildings and equipment as there is of homes for the public. And this shortage comes at a time when the church should be doing its best in the field of Christian education. If the church is to do its best, it must have suitable rooms and equipment. The Committee on Religious Education of Youth has taken account of this situation in the light of trends in educational methods, the needs of a changing world, and the constant adjustments in human life that make changes in building and equipment necessary. This article will report some of the views of a special sub-committee on the subject of youth needs in church building. More important, it will suggest to pastors, workers, field staff people and building committees some of the needs peculiar to youth in the buildings soon to be built or renovated. These are based on previous experience and on the trends already under way.

Most of these suggestions are made with the smaller congregation in mind. Larger congregations have many demands for special equipment not needed nor required by the average church. For instance, such specialized rooms as gymnasiums, bowling alleys, swimming pools, while useful in certain instances, as a general rule are not necessary for the average church.

More through-the-week activities

One of the noticeable trends in method is toward informality. This means less formal classroom procedures, more give and take between teacher and student, and therefore a change in equipment used for young people. For instance, informal meeting rooms for young people that can be opened during the week are desirable.

For some years there has been a growth in through-the-week activities centered in and about the church. No longer are church building facilities used only an hour each week. As youth activities, centered in fellowship, have increased, there has been a corresponding increase in the demand for church equipment for youth. At times the needs and demands for adequate equipment has exceeded the churches' ability to provide for its young people. If the present interest in such activities is to continue, proper buildings and equipment must be provided.

A valuable all-purpose room

A minimum requirement in a small or medium-sized church is for an all-purpose room for recreation, dramatics, and, if necessary, worship, with adjoining class rooms. This "utility" or all-purpose room is very important; while equipped for and used frequently by youth, there is no reason why such a room would not be just as useful to other age groups within the church. It can, for instance, be used as the church dining room. It will be much more useful if there are no posts.

A permanent or removable stage should be a feature of this all-purpose room. Also there should be adequate storage space for chairs and recreational equipment, perhaps under the stage. Stage facilities are important for dramatics. They should provide for basic elements of theatrical production and should not be just elevated platforms. Minimum equipment for the stage would include sufficient electrical outlets, footlights, a neutral colored, usable cyclorama, and a good front curtain. Simple flood lights, and a simple but adequate strip should be part of the electrical equipment. For the average production and church the more technical equipment such a rheostat and spots are unnecessary. In many instances dressing rooms, which can be used as classrooms, may be provided with little difficulty. These will aid greatly in the presentation of a dramatic performance. The stage itself might be constructed deep enough to be used for a classroom.

Equipment for volley ball and badminton is available to most small churches and very usable in a fellowship program. In some instances the ceiling will not be high enough to permit these games, but where possible they will provide many hours of enjoyment and Christian recreation to youth. Ping pong tables are fairly easy to make and may be easily removed if the space is needed for something else. This game is very popular with the entire age level of youth, intermediates, seniors and older young people. Shuffle-board is another game requiring a minimum of equipment and giving a maximum of enjoyment. A shuffle-board court may be painted on the floor of the recreation room (which will probably be the all-purpose room including the stage) with little difficulty. In some instances deck tennis, a small billiard table, and box hockey are pieces of recreational equipment which make valuable additions to the recreational facilities of the small church. If possible, a piano should be provided. Hours of fellowship and recreation may be the by-products of a piano and a group of young people.

Not forgetting class rooms

Classroom facilities are discussed elsewhere and often

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Bauer-Cotterrell

The all-purpose room may be used for worship as well as for dramatics and recreation.

and do not need a great deal of emphasis. However, a brief mention of classroom equipment will be in order. Separate rooms for each class are desirable. These should be of permanent construction if at all possible. Folding and movable partitions often have many objectionable features in a church school building and in many instances are more expensive than permanent walls. They ought not to be used except in the most urgent circumstances.

In equipping the classrooms there should be a blackboard and a bulletin board, permanent if possible. A small table or desk for the teacher is helpful for displays and other purposes. There should be no stationary chairs, but experience has shown that comfortable straight chairs are preferable to easy chairs and divans. There should be no elaborate worship center in the classroom, but the "eye appeal" of the room will be improved appreciably by the use of a good religious picture. One set of good maps for the youth department would be all that is necessary.

Worship centers

Worship centers should be kept simple. Young people do not require elaborate worship centers but much prefer the informal type. In the smaller church a general all-purpose room as described above is preferable to valuable space used in a special chapel or room set aside for worship and no other use.

If you have a bigger church

So far suggestions have been made with the smaller church in mind. In larger churches additional equipment will help to provide a well-rounded program of church activity. One of the first things to suggest for such churches would be a "utility" room similar to the one described above which would be for young people only. It should be a room that could be kept open regularly. A library of periodicals and current books could be a feature of such a room. There would also be a phonograph for record playing. A small kitchenette will save wear and tear on a larger kitchen.

A small chapel or room for meditation and prayer will help to train in worship and the enrichment of the spiritual life. If the grounds permit, an outdoor fireplace will be delightful for warm nights. In some instances city churches are developing special cabins and country homes for planning retreats and summer camps. Such cabins may be developed for the entire church but with emphasis on the young people's age level. While removed from the church proper, such buildings are indeed a part of the church building for Christian education.

If provision is made for hobbies and handcraft, this will have to be a separate room, adequately equipped. With an increase in the number of churches providing guidance in handcraft many churches will be adding such equipment. A jig-saw, a drill press, lathe, and work tables would be some of the necessary items. Such a room is frequently used for carrying out the service projects formulated in class and department discussion.

Thus, we have attempted to list some of the possibilities and youth needs in the church building. It is hoped that these suggestions will help those who are planning tomorrow's buildings. Trained workers and leaders have built many fine programs for the church school, and hundreds of volunteer leaders give time and energy to the training of the young people of the church. These people need adequate room space and equipment with which to carry on this educational program. We are building to develop Christian character. We are building to make the church the center of the interest and activity of the young person outside his home.

What every superintendent should know—

About the beginners department

By Rosemary K. Roorbach*

Low coat racks and portable boxes of toys help the children to learn independence.

CHILDREN OF FOUR AND FIVE years of age make up the kindergarten or beginners' department of the church. These children are active and vigorous. They are ready for more group activities than in the nursery department, when they were three years of age. They delight in doing things for themselves. Even though they are still individualistic, they are beginning to learn how to get along well with others. Jessie Eleanor Moore in *Experiences in the Church School Kindergarten* says: "The kindergarten is a miniature democracy . . . everything that happens is of interest to children, and everything is for all."

Type of leadership

The teacher of kindergarten children should be sensitive to the needs and interests of the four- and five-year-olds and accept them as persons. She should be reliable and resourceful, with a genuine love for children. She should possess a sense of humor and be able to enter wholeheartedly into their experiences. She should be happy, courteous, friendly and young in spirit. Above all, the teacher should have deep religious faith and at all times practice the Christian way of life.

Size of group

The ideal number for the kindergarten is between twenty and twenty-five children, with at least one teacher to every ten children. Over-crowding causes nervous tensions and behavior problems. If the number enrolled is over twenty-five, then plans should be made for some of them to come to a session during the church hour, using the same room with another group of teachers.

Goals of teaching

The purpose of the kindergarten is to help children live in the Christian way. This is the over-all purpose. But there are specific things which we wish to take place in the lives of children in order to bring this about. During the two years in the kindergarten the children will come to think of *God* as one who cares for all. They will learn about *Jesus* as the one who loved children and who was kind and helpful to people. The children will begin to appreciate the *Bible* as a special book that tells about God and Jesus and which helps people know how to live. Through experiences of work and play the children will develop *Christian character* and begin to practice the "golden rule." They will learn to live with and appreciate other people and form attitudes that will affect their *relationships to others*. They will begin to have a sense of responsibility for and appreciation of the *church*. All of these purposes will be developed in terms of the ability and understanding of each child.

The kindergarten room

The kindergarten room should speak to the children. It should say: "Here is a place to work and play and discover." Kindergarten children need a room of their own, separate from all other groups. The room should have an atmosphere of homelikeness and must be large enough to allow opportunities for work and play with at least twenty square feet of floor space for each child. The room should be located on the first floor. Full length windows with clear glass, low enough for the child to see through easily, are desirable.

The room should have a harmonious color scheme for walls, woodwork and furnishings. A hardwood floor or a floor covering of battleship linoleum should be used so that it can be kept clean easily. The floor should be free of draughts. Lavatories, toilets and drinking fountains should be provided near the room.

Necessary equipment

Comfortable posture chairs, ten to twelve inches high, are best for four- and five-year-old children. Tables should be approximately ten inches higher than the chairs. A movable cupboard should be low enough so that the children can reach their own materials and help keep the shelves in order.

Work and play materials should include large blocks, dolls, housekeeping equipment, picture books, all kinds of construction materials, puzzles and nature objects. All of these afford experiences for learning how to live together.

The kindergarten program

The session with four- and five-year-old children will always be informal. A good session does not just happen.

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It is good because the teacher prepares to make it so. Through many experiences of work and play, the children will learn cooperation, kindness, helpfulness, friendliness, and respect for others, which are a part of Christian living. In such situations the "golden rule" finds expression.

Each lesson consists of all the activities of learning that are going on from the moment a child enters the room until he leaves. The program is cognisant of the fact that every experience plays a part in the religious development of children. The program provides much *acting* and little *talking*. The plans are flexible. Informal activities begin with the first child's arrival and continue for about thirty minutes. Conversation, singing, looking at pictures, dramatization, listening to a story, and worship moments, make up the last half hour.

The Bible is used in the kindergarten as a means of learning the Christian way. Carefully chosen Bible stories are suggested for telling and brief verses are planned for the children to learn. Young children are limited in their ability to reason and lack historical sense and therefore cannot understand manners and customs outside their own experiences. The important thing is to help children know and be guided by the teachings of the Bible rather than to train them to repeat stories and recite verses which are beyond their comprehension.

Curriculum materials

Closely Graded Courses

1. *Learning in the Church Kindergarten*, 8 parts. The Graded Press, 35c each part. (For leaders) *My Bible Leaflet*. 12c a quarter. (For children) Kindergarten Picture set. $1.00 a quarter. *Message to Parents*, 2c a quarter.
2. *Finding God in Our Homes; Finding God in His Wonderful World*, Maramarco. The Cloister Press, $1.00 each. (For leaders) Same titles, Parent's and Pupil's Book, 60c each.

Group Graded Lessons

1. *Child Guidance in Christian Living* (Teachers' material as part of magazine). The Methodist Publishing House, $1.25 a year. *Beginners' Lesson Pictures* (For pupils, to go with this material) 12c a quarter.
2. *Children's Religion* (Teachers' material as part of magazine.) The Pilgrim Press, $1.50 a year. *Little Pilgrim Lesson Pictures* (Pupils' material to go with these lessons) 12c a quarter.
3. *Teaching Pictures for Beginners* (Group graded picture set.) Methodist Publishing House or The Pilgrim Press. $1.25 a quarter.

Beginning where they are

Two city churches meet the needs of their communities

By Paul Wayland Starring*

Louise Pope

The school for children of working mothers operates twelve hours a day.

TWO CHURCHES of Denver, Colorado, the Calvary Baptist Church and the Grace Methodist Church, have developed community programs that may well be models to others which are interested in making their influence felt in the community around the church building. Surely one who knows these churches knows that their communities are aware of their presence—and for good reason.

A church of inter-racial fellowship

Calvary Baptist Church is in a "transient" community. Its membership is made up at present largely of individuals who have moved away from the community and who are more prosperous on the whole than those who still live there. Great homes of the past have been converted into apartment and rooming houses. Negroes, Spanish-Americans, and Japanese-Americans are moving into the fringe of the community, creating problems of community living. A new church is now being organized in East Denver with which some of the older members will probably unite, making Calvary more than ever a community church. Its program, now set for the needs of the community, will insure its continuance of worthwhile service.

The program of Calvary Church concerns itself with the problems of race and fellowship. An interracial rooming house was organized by Dr. John Foote, a returned missionary from Japan, and supported in large measure by the church. Two directors have now been appointed for Brotherhood House, as it is called. During the war many Japanese-Americans were helped to relocate through the program of this house which, however, serves all races and national groups.

Calvary has a day school for the children of working mothers that is open from seven in the morning until seven at night. This was particularly helpful during the war. Children are taught to work and play together by a staff of ten teachers.

Youth groups encourage inter-racial living by bringing

* Formerly Associate Minister, Calvary Baptist Church, Denver, Colorado; now student at the Graduate School, University of Chicago, and pastor of the Baptist church in Barrington, Illinois.

together the young people of the homes of the community for recreation and study. A dramatic program is open to youth and adults alike, and again all races participate. Listening hours are held to encourage music appreciation. Parents have clubs where interest in community projects is promoted.

When two individuals sought to open liquor establishments in the neighborhood, the church made a survey of existing conditions in the community, sought through petitions the will of the people relative to additional taverns, and in a court session made such an impression upon the manager of safety that, since that time two years ago, not a single new license of the kind has been issued in the city.

A church for the economically dispossessed

Grace Church is in what might be called a blighted area, economically, the kind of community that readily becomes a tool of petty politicians seeking more their own advantage than the good of the community. A few years ago the church decided that conditions must be changed, so determined to dominate district political meetings. In one particular crisis they even threatened to make their own pastor, the Rev. Edgar M. Walberg (called Wally by his many friends) councilman from the district.

Mr. Walberg became pastor of the Grace Methodist Church nearly fifteen years ago. At that time the depression was at its height and the church harvested and processed a lot of cabbage that otherwise would have rotted in the fields. This was distributed to the hungry people of Denver. Barrels of sauerkraut were stored under the sanctuary platform, giving the church an atmosphere of its own. Many of the old residents still call Grace the sauerkraut church.

The program of Grace Church has necessarily been built around a community of the socially and economically dispossessed. The membership is composed largely of people who live in the immediate community, although some of its leaders come from the outside. It receives some funds from the local community chest.

Youth organizations and adult forums have concerned themselves much with the problem of bread and the necessities of life, but by promoting character and virtues of the spirit, they have also given the community much that money cannot buy. Grace is interested in finding a man a job, seeing that he has adequate housing, supplying him with wholesome companionship, and giving him a background for appreciating the basic fundamentals of democracy.

Labor unions have offices in the church building. A mother's clinic is conducted regularly for both prematernity and postmaternity cases. And there is a pool room in the basement, complete with smoking stands and spittoons, where, according to Wally, many a soul has been led to Christ. He calls the pool table, in fact, the second altar of the church.

Both of these churches are attempting to make Christianity not a Sunday affair, but rather an everyday affair; not merely a church enterprise but also a community enterprise. The community becomes the important entity to be served and the church the important instrument to serve it. Every community has its church but not every church has its community. If the church ignores the real interests of the community, its gospel, by the nature of things, will hardly reach the tribe and nation. These two churches in Denver set an example that may well be followed by others.

Teaching Mission launches enlargement program

REAL ENTHUSIASM has been expressed for the new program of the National Christian Teaching Mission wherever this has been described. It is a more thorough type of program than has been used before and is directed particularly toward reenlisting war dislocated persons and families in the church's fellowship and service.

The original purpose of the Mission to inspire and qualify the church's teachers and leaders for their evangelistic responsibility continues. The new plan follows the one used so successfully in the Baptist Church School Enlargement Program, which gives trained leadership to an enlistment program over a period long enough to see that plans are actually carried out.

The National Director goes to a community or a city and stays for ten days. During this period, also, there is a "Guest Leader" placed in each participating church to direct its share in the Mission. For a part of each day these Guest Leaders meet in a coaching seminar conducted by the National Director. During the rest of the day they work with the local church people in carrying out their four-fold part in the total movement. The duties of each local church are:

1. To carry out its share of a complete community-wide religious census. Each church surveys on one Sunday afternoon its assigned area, turns in the results to a sorting center, and receives therefrom its complete "responsibility list." By this method every person in the city, community, or county is placed on the "responsibility list" of some particular church.

2. To make a "clinical" self-survey or appraisal of its present program, equipment, leadership, working capacity and resources, as a basis for undertaking its enlarged responsibility.

3. To launch a program of fellowship cultivation to bring within reach of the teaching and influence of one or more of its organizations every one on its responsibility list.

4. To develop a plan for enlarging its program and facilities to serve effectively those brought within reach of its program by the whole effort.

The Directors for the 1946-47 schedule of Missions are the National Director, Harry C. Munro, of the International Council of Religious Education, and Frank E. Johnston, Director of the Baptist Church School Enlargement Program. The schedule has been arranged to introduce the new program into as many states and as many types of community as possible.

1946

Aug. 28-Sept. 6	Wabaunsee County, Kansas
Sept. 26-Oct. 4	Will County, Illinois
Oct. 3-11	Kalamazoo County, Michigan
Oct. 10-18	Cedar Rapids, Iowa
Oct. 17-25	Pawtucket, Rhode Island
Oct. 24-Nov. 1	Utica, New York

(Continued on page 34)

Primary Department

*By Thelma E. Church**

THEME: *Am I a Friend?*

For the Leader

As children come together at the end of summer they may share their summer experiences, and also feel the spirit of friendliness and cooperation within the group and their part in it.

For the worship center arrangements during the month, pictures of Christ by various artists might be used. The attention of the children may be called to ideas brought out by the various artists. Pictures by Sallman, Hofmann, Larson, Todd and Plockhorst are suggested. For the last Sunday in September the picture "The Praying Hands" by Durer would be appropriate.

September 1

THEME: *My Summer*

PRELUDE: "Jesus, My Friend"[1]

CALL TO WORSHIP: "O Give Thanks Unto the Lord"[2]

FROM THE BIBLE:

"Ye are my friends if ye do whatsoever I command you." (Ask the children to name some of the things Jesus commanded.)

Use some or all of the following in unison: "Be ye kind one to another." "Seek ye first the kingdom of God." "Thou shalt love the Lord thy God with all thy heart," etc. "Thou shalt love thy neighbor as thyself."

LEADER:

We are going to talk today about happy times we have during the summer, and new friends we have found. When we think of friends we think of Jesus our very good friend. (Speak of the picture on the worship center.) He always has time to be friendly.

There is a song that is about Jesus our friend. It would be nice to sing it together. This is the way the music goes. (Play it through once.) "Jesus, My Friend"[1] This is what the music says. (Sing the words softly. Have the children sing them as it is played the third time.)

CONVERSATION:

Let the children share experiences of the summer. Ask what new friends they became acquainted with. Ask if they had a chance to be new friends to anybody.

The leader might suggest that she found a new way of making friends, and it was not taking a trip, or having people come to visit her. She found out about these friends in a book. So now she thinks of the book as her friend, and she thinks about the new "people-friends" too. (The leader might read in preparation the little pamphlet "Report from Japan" by William C. Kerr, Board of Foreign Missions, 156 Fifth Avenue, New York. This includes facts about children in schools and churches in Japan.) The children might be told of the girls in Wilmina Girls' School, Osaka, who were trying to go to school in a building that was just a shell, since it had been burned. Where there had been a dormitory there were just a lot of twisted iron beds. There is no glass in the windows. When it rains the rain sweeps in. One organ is left for the music. Tables and benches have been borrowed from the police. Eight hundred girls go to school there. While half of them study, the other half work clearing away the wreckage caused by the bombs. The teacher of the school hopes the missionary teachers from America will come back and help them to know more about the friend, Jesus. "Jesus loves these girls who are trying so hard in Japan. We love Jesus, so we love the girls too, and want to help them."

The leader might suggest that these are new friends she found this summer, even though she has not seen them. Perhaps the children will be able to be their friends too, with money, and clothing, and their prayers, and with love in their hearts.

OFFERING: "Gifts of Love"[1]

QUIET PRAYER: Think of Jesus the friend; think of people who are friendly to us; thank God for them; ask him to help us to be friendly too.

SONG: "Jesus, My Friend"[1]

BENEDICTION:

Father, may we happy be
In our love for Christ and thee,
Father, bless us as we share
Our love for people everywhere. Amen.

POSTLUDE: "Jesus, My Friend"

September 8

THEME: *In My School*

PRELUDE: "Jesus, My Friend"

CALL TO WORSHIP: (Spoken) "O give thanks unto the Lord, for he is good, for his mercy endureth forever.[2] (Sing it.) Use "Enter into His gates with Thanksgiving,"[2] in unison, then sing it. Follow this with the verses used the previous Sunday, or some of them.

QUIET TIME: Sing, "Father, We Thank Thee"[1]

OFFERING: "Gifts of Love"[1] or "Father, Bless Our Gifts Today"[1]

LEADER:

Remind the children of the summer experiences talked about last Sunday, and of new friends found. Remind them of the girls in Japan, far-away friends. "You are going to school again now, aren't you? It's nice to be able to see all the friends at school again, after the long summer-time. There are many interesting things to learn, and teachers to help you, and many boys and girls who have always been your friends."

Ask about new children in their rooms at school. Ask if they have tried to find out what they are like, or interesting things they can do. Suggest that it would be tiresome if everybody was the same color, and looked just alike. Suggest that new boys and girls are lonesome, and waiting for someone to be a friend; if they are noisy and not very pleasant it is sometimes because they are afraid nobody will remember to be friendly, and they are pretending they don't care. All kinds of lovely surprises come for people that remember to be friends.

POSSIBLE STORIES: "The Gray Sand Ranch,"[3] or

A NEW FRIEND

Donnie didn't like the looks of the new boy. He had a patch on his trousers' knee, and a hole in his shirt. He didn't look at Donnie at all, even though Donnie stared and stared at him. "Unfriendly," thought Donnie. "He thinks he's smart, even if he does wear old clothes."

At recess nobody said anything to the new boy, and he just stood around for a while then sat down in one corner of the playground. He drew pictures in the dirt with the end of a stick. Donnie wondered what he was drawing.

One of the big boys threw little pebbles at the new boy, and another asked him if he wanted to fight. He shook his head, so they called him a "sissy." They threw some handfuls of dirt and sand at him, and some of it got in his eyes. Donnie thought he was crying, but he wasn't sure.

That afternoon Donnie's box of crayons was gone. He looked everywhere for it, but he couldn't find it. Mary Ann, a neighbor, had given it to him on his birthday. They were very special crayons, and on the box she had written, "To my friend." Donnie didn't tell the teacher, for she was always telling him how careless he was, dropping his things wherever he happened to be, but he was *sure* he had left them right on his desk.

In the middle of the afternoon Donnie went across the room to sharpen his pencil. The sharpener was near the new boy's desk. As Donnie looked over at the new boy, what did he see? His very own box of crayons, and the new boy was using them! Donnie started over as fast as he could go, and he felt all angry inside. But the strangest thing happened. When he got almost there the new boy looked up and smiled at him, and said, "From *you?* Did *you* leave them here for me? You are my first friend. I have made this for you." And Donnie saw that the box was lying there with the words written on it, "To my friend." And there was a smile on the new boy's face, and a shiny light in his eyes.

When he looked at the paper the new boy handed him, Donnie saw the most beautiful picture done with crayons that he had ever seen. He knew it was good. He knew it was better than anyone else in his room could do. It was a picture of their school-building, with the trees around it, and the swings and teeter-totters, and some boys playing over in a corner. One boy was sitting all by himself—but no, another boy was standing by him, and that boy had on a suit just like Donnie's. It *was* Donnie, *Himself!* The new boy thought he was his friend!

Something big and funny seemed to hurt Donnie in his throat, and his eyes felt scratchy and queer. He cleared his throat and said, "That's a good picture. What's your name, anyway? Mine's Donnie. Let's *do* be friends."

The new boy's name was Ricky. Donnie never told him about the crayons. They were Ricky's prize possession. Donnie put the picture Ricky had made up in his room at home. He liked it best of anything he had.

After that people were always saying, "There go those two boys, Ricky and Donnie.

---

[1] *Worship and Conduct Songs for Beginners and Primaries*, by Elizabeth McE. Shields. Published by Presbyterian Committee of Publication, Richmond, Va.

[2] *Primary Music and Worship*, Presbyterian Board of Christian Education, 1930.

[3] *Living in Our Community* by Florence Martin, Bethany Press, St. Louis, Mo., or *Friends of Nippon*, Dorothy F. McConnell, Central Com. on the United Study of Foreign Mission and the Missionary Education Movement.

* Director of Religious Education, First Presbyterian Church, Niles, Michigan.

You never see one without the other, do you? They surely are good friends."

I wonder what friend you can find in school this week.

THE LORD'S PRAYER (which Jesus taught his special friends)

BENEDICTION: Use last week's.

POSTLUDE: "Jesus, Friend of Little Children"[2]

September 15

THEME: *In My Home*

PRELUDE: "Lord of the Sunlight"[2]

CALL TO WORSHIP: Build this up with verses used on the two previous Sundays. A large card might be held up, each card bearing the first word of each verse.

SONG: "Lord of the Sunlight"

OFFERING: "Father, Bless Our Gifts Today"[1]

Leader: (during the offering): "Jesus said, 'Freely ye have received, freely give.'" "Ye are my friends if ye do whatsoever I command you." "God loveth a cheerful giver." "God is love." "We love him because he first loved us."

Sing, "Father, Bless Our Gifts Today" as offering is presented.

SONG: "Jesus, My Friend"[1] (3rd verse)

LEADER: "Friends at Home"

It is not always easy to be a friend. Often we are tempted (or something inside us seems to tell us) not to be friendly, and not to be kind. This must have happened many times to Jesus as he was growing up. Even when he was a man he was tempted to do things his own way, and not God's way. He decided he loved God his friend most of all, though, and he did things the way God wanted him to. He was a friend when he was a man, so we know he must have been a friend when he was a little boy.

I want to tell you about a couple of children and see what you think of them:

Grandma Brown was quite an old lady. She lived with her son and daughter and their three children. She had no other place to live, and no one else to love her. She was kind, and did nice little things for the children, and for their father and mother. John was seven. He always left his toys lying around on the floor, and Grandma Brown would sometimes stumble and trip on them because she could not see very well. Was John a friend to Grandma Brown?

Mother had a lot of work to do in the big house. She had all the cleaning and baking and dishes. Susie was nine. In the afternoon after school she would have fun playing in the yard or in her play-room with some of the other girls. Her mother always had a good supper ready for her and the others. There were dishes to dry after supper, and the table to set for breakfast. How could Susie be a good friend to her mother? If her mother had to ask her to help every night, or make her do it, was that being a friend?

Are mothers and fathers friends? What do they do that is friendly? Could a child be in a home and not be a friend? How?

The only happy home is the home that has friends in it.

QUIET PRAYER: Thank God for Jesus our friend; thank him for mothers and fathers and families who are our friends; ask him to help us be friends in our homes, and wherever we are.

SONG: "Tell Me the Stories of Jesus"[2] (Verses 1 and 2 if they know them. If not, sing "Jesus My Friend" again.)

BENEDICTION: "May God our heavenly father bless us as we try to be friends. For Jesus' sake, Amen."

POSTLUDE: "Tell Me the Stories of Jesus"

September 22

THEME: *At the Church*

PRELUDE: "All Through the Night"[2]

QUIET TIME: Sit quietly as the music speaks. Ask the children to think of something lovely God has made. When the music is finished let some of them share their thoughts. If it fits, have a "thank you" prayer together, based on their thoughts.

SONG: "Friends"[1]

UNISON: "Ye are my friends if ye do whatsoever I command you." "Be ye kind one to another." "We love him because he first loved us."

LITANY:

Have a group of the third-year children compose beforehand a litany on "Friends." Let the group join in the three responses: (1) "He was a friend" (Jesus); (2) "He is our friend"; (3) "I am a friend." For instance:

"Jesus helped Joseph in the carpenter shop,
He was a friend
Etc., etc.

"Jesus knows when things are hard for us,
He is our friend
Etc., etc.

"When I remember to be kind to a boy or girl because I *want* to,
I am a friend"
Etc., etc.

The third-year children might read the Litany while the other join in the responses.

SONG: "Jesus, Friend of Little Children"[2] or "Jesus, Our Friend"[1]

CONVERSATION:

Base this on the new class which will be coming into the department, thinking with the children what they can do to show they are really friends.

They might be sure to: Say "Hello"; help them to know where to hang their wraps; share things with them; learn their names; sing one of their songs for them; sing,

"We say welcome to you, we say, welcome to you,
We are glad you are with us,
We say welcome to you." (Tune, "Happy Birthday")

The children might suggest what else could be done in church school to be a friend: keep floors clean, and so help the janitor; take care of books and crayons; be a friend to the teacher and help her; be a good listener; share; carry on a project for far-away friends.

OFFERING: "We Bring Our Gifts, Dear Lord"

CLOSING: Show picture of Jesus blessing the little children, and talk about his always having time to be a friend.

CLOSING SONG: "If Ye Love Me"[2]

BENEDICTION

POSTLUDE: "Jesus Loves Me."

September 29

THEME: *My Friend*

PRELUDE: "If Ye Love Me"[2]

CALL TO WORSHIP: Unison: "If ye love me, ye will keep my commandments." Sing together, "If Ye Love Me."

QUIET TIME: Silent prayer; sing "Father We Thank Thee"[2]

OFFERING: "We Bring Our Gifts Dear Lord"

STORY: "The Praying Hands"[4]

SONG: Let the children choose. Suggest also, "Jesus, Our Friend"

LEADER: This week, as we are children in our homes, in our school, and in our church next Sunday, will somebody be able to say of us, "He is my friend," or "She is my friend"?

BENEDICTION: "May the Lord bless us and keep us, and help us to remember to be friends. For Jesus' sake, Amen."

POSTLUDE: "Friends"[1]

Junior Department

*By Doris Clore Demaree**

THEME FOR SEPTEMBER: *We Choose God's Way*

For the Leader

This month as we plan our services around the theme "We Choose God's Way" we shall build upon the thoughts developed last month under the theme "Our God."

For many groups this will be the last month of the church school year and this theme will serve nicely to gather together and crystallize the values of the entire teaching and worship experiences of the year. The last Sunday of the month may be Promotion Sunday. If this is true you will want to let the third year juniors have an extra amount of responsibility in the planning and carrying out of these services. The whole class may be delegated certain responsibilities, or these responsibilities may be given to different committees. This will be especially true of the final service. You may want to let the third year juniors plan and conduct this service in its entirety.

For your worship center this month the picture "Follow Me" by Tom Curr[1] will be excellent. It speaks to the juniors of choosing the Christ-way which is also God's way, and so is especially fitting for use with this theme.

Let the juniors be responsible for arranging the flowers and other articles in the worship center. On the second Sunday they will want to use a seven-branched candelabrum or seven single candles. The central candle must be taller than the others and will be lighted first as the Litany of Praise is presented.

Since the juniors are to have an extra amount of responsibility this month they will need to be carefully supervised as they plan and prepare for the services. The entire worshipful atmosphere may be lost through faulty planning or inadequate preparation. Help them to think of God as they present their part of the services. Keep away from any thought of "show" and personal build-up. Help them to think of God as they prepare and to think of ways that they may lead the other juniors to worship God as they present their services.

Unless otherwise noted all the hymns and poems are from *Hymns for Junior Worship.*[2]

* State chairman of children's work. Disciples. Writer. Worker in rural church. Franklin, Indiana.

September 1

THEME: *The Way of Truthfulness*

PREPARATION FOR WORSHIP: Soft music of first hymn

CALL TO WORSHIP: (Choose from those used during the year)

HYMN OF PRAISE: (Choose a favorite of the juniors)

THE LORD'S PRAYER

OFFERING SERVICE: (Let a group of third year juniors plan this service each Sunday.)

HYMN: "For Man's Unceasing Quest for God" (May be read if unfamiliar to group.)

LEADER: Since people have lived upon the earth they have had to choose whether they will follow God's way or not. Sometimes they have chosen wisely. Sometimes they have chosen unwisely. Long, long ago Abram chose wisely.

FROM THE BIBLE: Genesis 12:1-4a

CONVERSATION: About what it means to choose God's way (speaking truth, etc.) Suggest there are many verses in the Bible about speaking the truth.

FROM THE BIBLE:

Proverbs 12:17
Psalms 15:1-2
Psalms 25:10a
Proverbs 8:6-7

CONVERSATION: About telling the truth. Is it always easy? When is it not easy? Which way shall we choose?

HYMN ENJOYMENT:

One of our hymns is a prayer to God that he will help us choose his way and to follow it. Let us read it to discover the things we are asking God to help us do. Can you find them? What are they? Are these things we need to ask God's help in doing if we would follow his way? It doesn't mention telling the truth. Is that one of the times we might be "tempted to do wrong?" Does this hymn say the things we would like to say to God just now? Let us sing this hymn and truly make it our prayer to God.

PRAYER HYMN: "Father, Lead Me Day by Day" (Use Amen.)

September 8

THEME: *The Way of Bravery*

PREPARATION FOR WORSHIP: Soft music of "For Man's Unceasing Quest for God"

CALL TO WORSHIP: As chosen by class or committee. They may use one that has been used during the year or search the Psalms for verses that are suitable.

HYMN OF PRAISE: Choose one that especially suits the Call to Worship that is chosen.

THE LORD'S PRAYER

OFFERING SERVICE: As before

HYMN: "For Man's Unceasing Quest for God"

POEM: "At Work Beside His Father's Bench" (Words of hymn)

CONVERSATION:

About being brave. Recall people who were truly brave: Jesus, Paul, missionaries, those who save people from burning buildings, boys and girls who tell the truth and stand for the right even when it is hard, etc.

LEADER:

The Negro slaves of our country were brave as they tried to be Christians despite the hardship imposed by their owners who did not want them to be Christians. Some of

[1] Available through denominational book stores. .

[2] Published by the Westminster and the Judson Presses.

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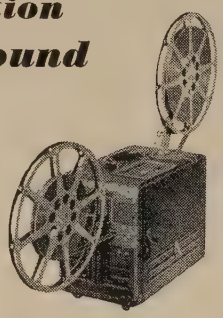

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LITANY OF PRAISE:

For Jesus, the bravest person that ever lived,
We light the tallest candle of all in praise and honor.
For brave men who chose God's way so long ago: Abram and Noah, Joseph and the prophets,
We light this candle in praise and honor.
For early followers of Jesus who were brave: Paul and Peter, John and others.
We light this candle in praise and honor.
For Livingston, Judson, Father Damien, and other great missionaries of the past,
We light this candle in praise and honor.
For great missionaries of today: (Fill in here the names of some of your own.)
We light this candle in praise and honor.
For Christians who first brought the church to America: for all who helped to make our own church,
We light this candle in praise and honor.
For boys and girls who stand for the right; for all people who shall choose God's way so long as the earth shall stand,
We light this candle in praise and honor.

HYMN: "Faith of Our Fathers" (All stand and sing softly with bowed heads in honor of those for whom candles are lighted.)

LEADER: Let us think of ways that we can be brave for the right. (Silence.) Let us each ask God to help us choose this way. (Silence.)

PRAYER HYMN: "Father, Lead Me Day By Day"

September 15

THEME: *The Way of Love*

PREPARATION FOR WORSHIP: Soft music of "Steal Away to Jesus"

LEADER:

Some slave owners used to prohibit the slaves from gathering together in any mass meeting, even church. Whenever the slaves planned to slip away among the forests for church services their call to worship began with one of them singing this spiritual. As he heard the strains of music another took it up and another, and another until all were singing. The owners did not know the song had any special meaning but the slaves knew and at nightfall they would really "steal away to Jesus."

CALL TO WORSHIP: "Steal Away to Jesus" (Sung by one or more juniors or adults.)

RESPONSE: Psalm 122:1 (All juniors)

HYMN OF PRAISE: Chosen by juniors

PRAYER: Read together "Father, Lead Me Day By Day"

OFFERING SERVICE: As planned by juniors

FROM THE BIBLE: Memory passage by first year pupils

HYMN: "For Man's Unceasing Quest for God"

FROM THE BIBLE: I John 4:7-8

STORY: "Where Love Is, There God Is" by Tolstoy (Found at public library, and in condensed form in some religious education units.)

PRAYER HYMN: "O Master of the Loving Heart" (Read or sung as prayer.)

September 22

THEME: *The Way of Peace*

PREPARATION FOR WORSHIP: Soft music of "Lord, I Want to Be a Christian"

CALL TO WORSHIP: As chosen by juniors

HYMN OF PRAISE: As chosen

OFFERING SERVICE: As planned by juniors.

FROM THE BIBLE: A memory passage by second year pupils

HYMN: "O Lord of Heaven and Earth and Sea"

POEM: "When Jesus Lived in Nazareth" (Words of hymn)

HYMN: "Father, Lead Me Day by Day"

FROM THE BIBLE: Matthew 5:1-9

CONVERSATION: About what peace means—what peace is. Write the junior's suggestions on the blackboard in form of litany or prose poem or read the poem below.

POEM:

PEACE

What is peace? I asked a Chinese lad
And he, in answer lifted up his empty bowl,
"It's rice," he said, "enough for all."
What is peace? I asked a Japanese.
"It's quiet safety with the blue sky overhead
And place to sleep when stars are out—
A place to sleep and have no fear."
"What is peace?" asked the Filipino,
Then quickly answered, "Peace
Is work to do to earn your bread—
Bread and clothes to wear."
"Peace is home and family about,"
The Polish child spoke quickly,
And the French child nodded twice and said,
"It's food and warmth
And school and church.
It's fun and laughter,
Softly spoken word of love."
What is peace? I asked of all the world.
The answer came,
"Peace is love—love for all mankind."

—D. C. D.

PRAYER HYMN: "A Prayer for Peace"

STORY: "The Magic of the Other Cheek" from *Stories for Junior Worship* by Kelsey.

PRAYER:

God of all nations,
Hear our prayer for peace.
Keep our hearts pure;
Fill our thoughts with others,
And our deeds with kindliness.
Help us keep the Golden Rule
In all we say and do.
As we are loving towards our neighbors
May they be loving towards us
Until the whole world is friendly hearted
And kind
And there is peace everywhere. Amen.

September 29

THEME: *We Choose God's Way*

PREPARATION FOR WORSHIP: Soft music of "Steal Away to Jesus"

CALL TO WORSHIP: Above spiritual sung by one or more juniors.

RESPONSE: Psalm 122:1 (Unison)

HYMN OF PRAISE: "Holy, Holy, Holy! Lord God Almighty"

THE LORD'S PRAYER

FROM THE BIBLE: Psalm 96:1-4a, 7b-8

OFFERING SERVICE: As planned

HYMN: "All People That on Earth Do Dwell"

FROM THE BIBLE: Psalm 1 (A psalm of choices, read in unison)

OUR BIBLE HELPS US CHOOSE RIGHTLY:

Have a group of juniors prepared to read a number of "guide" verses or passages from the Bible. Choose these verses from biblical material used in the classes.

OUR HYMNS HELP US TO CHOOSE RIGHTLY:

Choose one or more from such as the following: "Brother of All the World," "Lord, I Want to Be a Christian," "O Master of the Loving Heart," etc.

PEOPLE HELP US TO CHOOSE RIGHTLY:

Read the litany of praise used September 8th. Substitute the sentence "We praise and thank thee, God," for the original sentence, "We light this candle in praise and honor."

HYMN: "O Master Workman of the Race"

STORY:

FOLLOW THOU ME![3]

It was hard for people to understand what God wanted them to do. It was hard for them to understand the kind of person whom God wanted them to be. Through the years many people had helped them partly to understand. There were Abraham and Moses. There were King David, and Joshua, and Solomon, and many others. Yet only a few had really understood. Because he loved the people so much, at last God sent Jesus, his son. Wherever he went Jesus said, "Love God, love your neighbor. Do unto others as you would have them do to you. Follow thou me!" And men followed him.

Down by the seaside he walked. He talked to the fishermen. "Follow me!" he said, and they left their nets and followed him. Jesus walked beside the place where Matthew sat gathering the toll from all who passed that way. "Follow me!" he said, and Matthew left the place of toll and followed him.

Twelve men he called and he said to them, "Go out into the land. Teach others what I have taught you. Go into the town and do not be afraid. It will not be easy. Many will rise up against you and against the things you teach. Do not be afraid. God will

[3] From *Bethany Church School Guide.* Used by permission.

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give you courage to stand for the right against the wrong."

They went out into the towns and villages to do as they were told by Jesus. It was not easy but God gave them courage to do the right. Still Jesus said to people, "Follow thou me! These things I command you, that you love one another as I have loved you. Let not your heart be troubled. Do not be afraid. You are my friends if you do these things which I have taught you."

Long after Jesus left them his friends have been living as he taught them to live. Sometimes others have called them ugly names. Sometimes they were punished. No matter what happened they tried to do as Jesus taught. They tried to follow God's way. Today other Christians are telling the story of Jesus. They are trying to live by his law of love. They are saying, "The way is hard but it is God's way. We will follow in it."

—Doris Clore Demaree

Consecration Hymn: "Faith of Our Fathers" (Sing softly and use Amen).

(If this is promotion Sunday and the certificates are presented in the departments they may be given at this time.)

Closing Hymn: "Lead On, O King Eternal" (Found in most church hymnals. Sing first stanza only.)

Intermediate Department

*By Charlotte C. Jones**

Theme for September: *New Growth*

In order to provide as much illustrative material as possible for the five Sundays in September, the themes, hymns, Scripture, and special features will be listed together at the beginning of this outline. This will enable leaders to make out their own worship plans for the month, and leave more space for stories.

Themes:

September 1: Growth in Responsibility (Looking Back)

September 8: For the Future (Looking Ahead)

September 15: Building a Life

September 22: The Upward Road

September 29: Building the Kingdom

Hymns:

Sept. 1: "We Bear the Strain," "Jesus, Thou Divine Companion."

Sept. 8: "Hail the Hero Workers," "Backward We Look, O God of All Our Days."

Sept. 15: "O Jesus, I Have Promised," "O Master, Let Me Walk with Thee," "Take My Life, and Let it Be."

Sept. 22: "Awake, My Soul, Stretch Every Nerve," "Be Strong! We Are not Here to Play."

Sept. 29: "Forward Through the Ages," "O Master Workman of the Race," "Lord God of Hosts, Whose Purpose."

Scripture:

Sept. 1: Psalm 92:1, 2, 4, 5, 12, 15; Ephesians 2:19-22; John 5:17.

Sept. 8: Psalm 79:9,13; Philippians 3:13, 14.

Sept. 15: Psalm 109:30; Joshua 24:15

Sept. 22: Psalm 149:1-4; I. Corinthians 16:13,14.

Sept. 29: Psalm 100; Matthew 28:16-20.

Special Features: (See *The New Hymnal for American Youth* for these hymns and the readings indicated by page numbers.)

Sept. 1: "When Through the Whirl of Wheels" (Read the words of this hymn), or "The Gift of Labor," p. 326.

Sept. 8: "To Every Man There Openeth" (solo)

Sept. 15: "God, Who Touchest Earth with Beauty" (duet) or "My Faith It Is an Oaken Staff" (boys' chorus), "Build Thee More Stately Mansions," p. 330.

Sept. 22: "Follow the Gleam" (sung by choir and all), "O Young Mariner" (read), "Believe Not Those Who Say" (read), or "We Know the Paths" (read).

Sept. 29: "Pass on the Torch" (read stanzas 1, 2, 4), "Building Eternity," p. 339.

Stories: (See below)

Sept. 1: Sir Galahad (Get from library. Bring out the idea that Galahad had to grow in responsibility before he could break the enchantment of the Castle of the Grail)

Sept. 8: "Gareth Grows Up"

Sept. 15: "The Story of Ruth"

Sept. 22: "The Vision of Sir Launfal"

Sept. 29: Stories of Kingdom Builders. (Let several be prepared to tell about those who have spread the Kingdom to other lands —as, William Carey, David Livingstone, Robert Morrison, etc., perhaps lighting a candle in each case as a symbol of the light of Christianity in that particular country.)

Gareth Grows Up

"Mother, may I not go down to Camelot, to the court of King Arthur? See, I am quite as tall as my older brothers who are there!" It was Gareth who was speaking, the youngest son of King Lot and Queen Mellicent, who ruled over Orkney.

"Do not be impatient, my son," replied the queen, "for you have yet much time to grow and become as strong as your brothers."

So Gareth was patient for a while longer, and at last the day really did come when he rode off to the court where King Arthur's brave knights were assembled. But Gareth did not ride into court as a knight himself—far from it. He had not yet proved his courage, and in order to do this he must disguise himself as a servant and work in the kitchen of the king for a year and a day. It seemed a very long time to Gareth, who longed to wield a sword instead of a soup ladle, and it often hurt his pride to be jostled about by the other rude servants, who little suspected he was really a prince waiting to become one of the bravest knights in the land.

Finally, however, the time of his service in the kitchen came to a close. A suit of fine armor was sent to Gareth with the king's own promise that he should try his valor on the very first quest which came in. Still his name and noble birth were kept a secret, and when his chance came to go forth to the aid of a fair young damsel, all the other knights were much surprised to see one whom they thought a servant ride out, instead of one of their number. As for the damsel herself, Lynette, she was so amazed and disgusted to see a kitchen-knave don shield and sword in her defense that she ran quickly from the hall without even waiting for her gallant protector.

But Gareth was not discouraged. He meant to finish the quest or die in the attempt. And this much he declared, as soon as he had caught up with the maiden.

"You will soon have cause to repent your rashness," replied Lynette, "for you will have to fight four fierce bandit knights in order to free my castle."

"Be it four, or forty," answered Gareth bravely, "my duty is to serve by righting whatever is wrong."

Lynette said no more, but the next morning when they approached her besieged castle she again advised Gareth to return to his kitchen where he would be safe.

"I have served my best in the kitchen," said Gareth calmly, "and now I shall serve my best outside of it also."

Just then they came in sight of a gorgeous tent where the first bandit knight, who called himself the Morning Star, guarded a bridge leading across the stream to the castle.

"Aha," mocked the bandit, as he watched Lynette and Gareth ride toward his tent, "so you have brought a bold warrior to free you, my fair lady! Well, it grieves me to be obliged to slay one so young, but—since you wish it—"

And with these words, he rode forward to meet Gareth. But Gareth had been making ready his lance while the other was boasting, and so great was the shock of their meeting that both were thrown from their horses. Jumping up, they then fought with swords, and indeed it was not long before the Morning Star was overcome.

"Now, then, Sir Star," advised Gareth, "get up to the court of our king, and tell him you were defeated by the kitchen-knave."

And off went the first bandit, as fast as he could travel, much relieved to be well out of reach of this strange youth, who could strike so well but who did not care to kill.

At the next bend in the stream sat the second knight, the Noonday Sun, upon his horse. He was dressed in shining armor, as dazzling as the sun at mid-day, which so blinded Gareth's eyes that he could scarcely see where he was going. Boldly, however, he rode forward into the shallow water, and the bandit rode up to meet him. There was no room for using the long lances here, so they thrust at one another with their swords. Four mighty strokes each made, and as the Noonday Sun raised his arm to strike the fifth, his horse slipped and fell into the stream. Then Gareth laid his lance across the ford and caught the knight before the water had a chance to wash him away.

"Go, thou, also," he said, "and tell King Arthur you were defeated by the kitchen-knave."

A little farther on they came to the third knight, the Star of the Evening. He was clad in old armor, and Gareth hewed it off in great pieces. But underneath the armor was a tight-fitting suit of hard leather, so tough that even a sword could not pierce it. At last, however, Gareth managed to break the bandit's sword, whereupon the latter sprang forward and, ignoring all rules of knightly fighting, siezed the youth in a strangling grasp. Then it was that Gareth summoned his last bit of strength. With a mighty effort he managed to free himself and, lifting his enemy at the same time, he hurled him over the bridge into the stream, to swim as best he could.

The fourth bandit was the most terrifying of them all; for he was a huge, shadowy figure who rode about silently upon an immense black horse. And upon his shield was written the word, Death. Lynette, whose early scorn for her knight had long since turned into admiration, tried her best to persuade Gareth not to attempt the defeat of so mighty an enemy after his hard day of battling. But Gareth's courage had only grown the greater with each struggle, so

* Worker with intermediates; wife of paster of Central Church, Worcester, Massachusetts. Contributing Editor, *Children's Religion*, Pilgrim Press.

that now as he beheld the gloomy figure of a huge knight, garbed in black with a white skeleton painted upon his armor, riding forth from the dark tent, he bravely called out a challenge. But in answer to his call there came back no sound except its hollow echoing, which made everyone else more terrified than ever. Not so with Gareth, however. Quickly he rode forth to meet the mysterious foe, and those who dared look saw to their amazement that Death had been cast to the ground. Slowly the enormous figure arose, but with one stroke of his sword Gareth split the painted skull of his enemy's armor. Then a very strange thing happened. Down fell all the heavy black trappings and there, to the very great surprise of all, was not the fierce face of some savage knight, but only the rosy countenance of a young boy.

Down on his knees he fell before Gareth, crying out, "Slay me not, Sir Knight! I only carried out the orders of my older brothers. They thought in this way to terrify the lady of the castle into abandoning her lands, and never dreamed anyone would overcome all three of them and reach me."

Then out from the castle came all who had been imprisoned there, and with great joy they made merry for many a long day. Thus it was that Gareth won his first quest, and a difficult one at that, because he had the courage to work hard for the things he wanted to do, and because he always faced every task of the future, whether certain or unknown, with the dauntless spirit of a true knight.

The Story of Ruth

Ruth and Orpah were standing in the doorway of their little home which nestled down among the hills of Moab, talking very earnestly about what was to happen on the next day.

"She says the time has come for her to go back again to her own country," said Ruth. "It must have been hard for her to live here so long among strangers, away from her own people and the Jehovah God she says they worship. Had it not been for the famine in her land she never would have left it."

"But the famine is over now," reminded Orpah. "All is well with their crops once more. And yet, I for one would not like to go back through those rough hills all alone. It was different when she came here; for her husband and two stalwart sons were with her to protect her from harm. But now they are all three gone,—her husband, as well as her sons, who were our husbands, alas!"

"Yes," said Ruth sadly, "they are all gone. But if it is hard for us to lose our husbands, only think how much worse it must be for her to lose both husband and sons. It is no wonder she wants to go back, away from a place in which she has met so much sadness. And yet, we must not let her go away all alone, Orpah. She says she is not afraid, to be sure, for her God will take care of her. How different he must be from our god, Chemosh, who cares nothing for you or for me, but only for sacrifices, and the spoils of war. He only helps us when we are fighting, but her God, she says, helps all the time, and loves all his children, too. And yet, surely, we will go with her, to cheer her on the way."

"Oh, of course," was the reply, "we will go, too, part of the way at least, to see that she passes through our hills safely."

So the next morning the three women started out, Ruth and Orpah, with their mother-in-law, Naomi. Over the rough, dusty roads they traveled, winding in and out among the low hills which lay between Moab and the land of Judah. At last they reached a place where they could look far off and Naomi could once more catch a glimpse of her own country.

"Return, now, my daughters," she then said, "each one of you to her mother's house. And may the Lord deal kindly with you, even as ye have dealt with me."

"Surely, we cannot leave thee yet," said Ruth. "Let us go still farther with thee."

"I could not ask for more," replied Naomi, "for ye have already been kind to come thus far."

So she kissed them both, and Orpah set out once more for her own home. But still Ruth clung to Naomi.

"Entreat me not to leave thee," she said, "nor to return from following after thee. For whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God."

So when Naomi saw that Ruth really wanted to go with her, it made her heart glad, and she felt less lonely. On both went together, until at last they came to Bethlehem, Naomi's old home, and here they walked up one street and down another; wondering where they could find lodging. But as they passed by old neighbors of Naomi and those who had once known her, they could hear them talking together among themselves.

"Is this Naomi?" asked one. "See how changed she looks!"

"This cannot be Naomi," said another, "for I knew her before she set out for that heathen country, Moab; she was tall and handsome. No, this stooped, old woman could never be she!"

"It is, though," replied a third, "but what sorrow could have befallen her to make her change so?"

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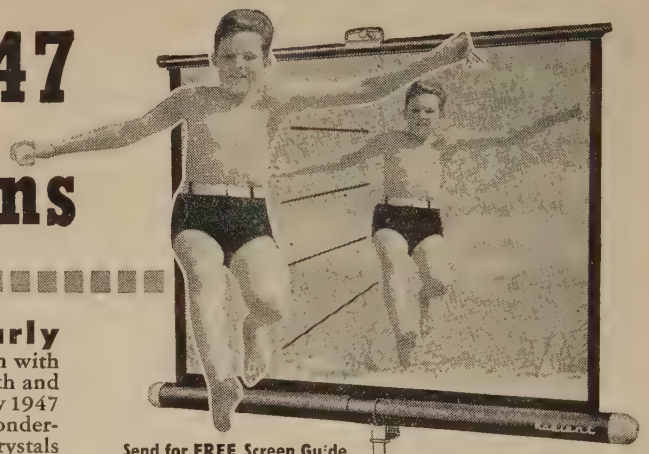

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Then Naomi herself spoke to them, telling all that had happened, and how Ruth, her daughter-in-law, had left her home in Moab to come back with her to Bethlehem. So they comforted her as best they could, and they welcomed Ruth, too, when they heard how kind she had been to Naomi, even though she did come from a pagan country.

Now it happened that it was time for harvesting the barley, and so early the next morning Ruth went out into the fields to pick up what stray handfuls of grain the reapers left behind them. For it was the custom in that land, among those who worshiped God, that any who did not possess fields of their own might be allowed to glean thus from the fields of others. During the whole morning Ruth worked very hard, picking up the grain in order that she and Naomi might have something to eat, and at noontime she was still busily gleaning when suddenly she heard somebody calling to her.

She looked up quickly, and there coming across the field was a tall man, clad in the fringed cloak which only the rich people wore. All the other reapers seemed very glad to see him, and looked at him joyfully as though he were a good friend.

"Hearken, my daughter," he said to Ruth, "go not into any other field to glean, but come here every day, for I have told my reapers to be kind to you, and let you eat with our maidens when they prepare the noonday meal."

"How is it, sir," asked Ruth humbly, "that you are so good to me, seeing that I am but a stranger here?"

"I have been told," was the answer, "how you left your home to come here with Naomi, and all that you have done to help her. Surely, the Lord will repay you for such kindness."

So every day Ruth went into the field of Boaz to glean, and it was not long before the other reapers and gleaners all grew very fond of her for her friendliness. Nor was Boaz any exception; for as he watched her day after day and saw how thoughtful she was of others, he made up his mind that he would like to have her for his wife, even if she did come from far-off Moab.

Then all the people came together to prepare a feast for the wedding, which they celebrated with great rejoicing. For they had always liked Boaz, and when they heard how kind Ruth was and how loyal she had been to Naomi they grew to love her as well.

Thus it was that a girl from Moab, even though that was considered a heathen land, was welcomed by the people of Israel, because of her worth, and it was she who became the great-grand-mother of their most famous king, David, and even the far-off ancestress of the Christ himself.

The Vision of Sir Launfal

One day the young Sir Launfal, knight and lord of the proudest castle in all the North Country, called to his page and said, "Bring hither my golden spurs and the very richest of my armor, for tomorrow I set forth over land and sea to seek the Holy Grail."

Now the Holy Grail was the cup which Christ had used at the last supper, and by finding it a knight hoped not only to honor the Master, but also to gain eternal life for himself. Thus, having made his plans, Sir Launfal lay down to sleep until the morning.

It was a bright day in summer when the young knight rode proudly forth, his golden armor glistening in the sunshine. But there, beside his own gate, crouched the miserable form of a leper, his withered hand stretched out for alms. With a shudder the knight flung to him a golden coin, and was about to ride on when the leper spoke.

"Better for me to share the crust of a poor man, given in love, than to touch thy gold, given only with contempt," he said.

But Sir Launfal rode haughtily by, glad to be out of sight of the wretched creature.

The long years passed by, and it was winter when once more he came within sight of his own castle. He was now a weary, old man, however, broken by his long years of searching for the Grail in foreign lands. As he came to his own door, moreover, he discovered that he had long since been forgotten, and that another lord was celebrating the Christmas feast in the old hall. The doorkeeper even laughed him to scorn, when he tried to explain that he was the rightful master, and rudely pushed him out again into the cold.

Then down by the gate, Launfal noticed another human form. It was the leprous beggar, also grown old and very bony, looking now a hundred times worse than before even. Yet Sir Launfal no longer gazed upon him in deep disgust. This time indeed he had no money for the outstretched hand; for he himself had also become a beggar. All that he had was one moldy crust of coarse, black bread. But this he shared with the leper, and from a nearby stream he brought him a drink, in a round wooden bowl. Then the face of the leper seemed to grow different. His eyes looked deep into Sir Launfal's, into his very soul, it seemed, as his figure changed from that of the wretched creature who just now had been crouching in the snow to the tall and stately form of the Christ.

"You have spent your life in searching for the Grail, to honor me," said a low, mild voice, "and knew not that it was here within your own castle—this little wooden bowl out of which you have just given me to drink. For he who shares what he has, and freely gives himself with his gift, feeds not only himself and his hungering neighbor, but he also feeds me."

Then Sir Launfal awoke, and with joy and relief found he was still young and had not indeed wasted his life in a fruitless search.

"Throw open the doors of the castle," he cried, "bring in the poor and the needy; for the Grail is found! It is here, within our own hall. And every dish from which we feed the hungry becomes a Grail out of which our Lord has supped. For by sharing what we have with our neighbors in need, we are giving also to the Christ himself."

Senior and Young People's Departments

*By Ronald E. Osborn**

Theme for September: *Our Badge of Honor*
(Names given to Christians used as materials for worship.)

For the Leader

Each of these five programs for September derives its inspiration from one of the names employed in the New Testament to indicate the followers of Jesus.

This is the final unit in a series of programs on the classics of Christian devotion.

September 1

Theme: *"Those of the Way"*
Prelude: "Come, We That Love the Lord" or "Stepping in the Light"
Call to Worship: Isaiah 35:8-10
Hymn: "Come, We That Love the Lord"
Prayer: O Giver of the soul's high vision, who dost ever lure us on to nobler and better things: We thank thee for the new and living way to life opened before us by our Lord Jesus Christ, the Pioneer of our faith. May we ever be worthy to walk in his steps. Amen.
Leader:

In the earliest days of the church, Christianity was spoken of as the Way. Those first followers of Jesus had found in him a trail-blazer and they sought to travel in the path which he had marked out. It was the Way of Life. It was a hard and rugged trail that climbed uphill all the way, but they rejoiced to walk in it. For it led to the goal of life.

We who are truly striving to be Christian today are proud to be numbered among those who walk in this Way. (Note: A recent book by Willard L. Sperry entitled *Those of the Way* gives many helpful suggestions on this theme if the reader has time to read it.)

Scripture: Psalm 119:27-35
Leader:

An unforgettable picture of the Way is set forth by John Bunyan in his well-known story, *Pilgrim's Progress.* The traveler Christian sets out from his home to travel toward the holy city. He is beset by many hardships and perils. Less heroic companions find the journey too hard and fall by the wayside. But he continues steadfastly toward his goal. Here is a dramatic portrayal of the Christian life.

In the spirit of this story, John Bunyan also wrote a poem about the pilgrim of the Way, which has become a favorite hymn of Christian youth.

Special Music: "He Who Would Valiant Be"
Leader: We need never travel alone along this difficult way. For even though many about us prefer the broad and easy road of aimless pleasure, we shall find many brave spirits going our way. And always our God is there to be our Friend and Guide.
Closing Hymn: "O For a Closer Walk with God"
Closing Prayer: Psalm 139:23, 24 (substituting "us" for "me")

September 8

Theme: *"In the School of Jesus"*
Prelude: "Tell Me the Stories of Jesus"
Call to Worship: "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me."—(Matthew 11:28, 29, Revised Standard Version.)
Hymn: "Fairest Lord Jesus"
Prayer: God of Love and Truth, who hast revealed thyself to us in the life and teachings of the Great Teacher: Give us ready minds to learn in the school of Jesus; that we may be worthy disciples

* Professor of Church History and Religious Education, Northwest Christian College, Eugene, Oregon.

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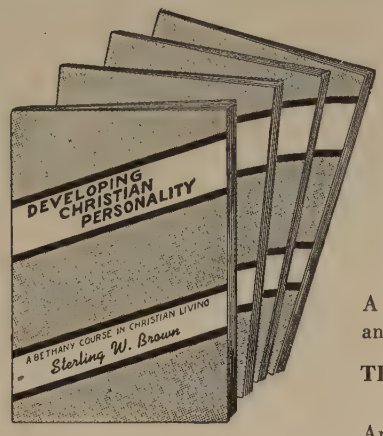

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of our Master, in whose name we pray. Amen.

LEADER:

The Christian's badge of honor is the name he wears. Last Sunday we thought of that heroic term applied to the earliest Christians—and also to us—"those of the Way." Another suggestive title used to designate followers of Jesus is the word "disciples."

READER: Matthew 28:18-20

LEADER:

This is an appropriate term for us to consider as the season for the opening of school once more returns. A disciple is a learner, a personal follower and student of a certain teacher. As disciples of Christ we are to be pupils in the school of Jesus. We need to learn from him.

Have you thought of the Christian life as a process of continual learning and growth from the kindergarten on through the graduate school? What have you learned about being a Christian in the past six months? Are you trying to master new lessons each day? Are you really a disciple—a student—under the tutelage of the Great Teacher?

SPECIAL MUSIC: first stanza "More about Jesus Would I Know"

LEADER: From Jesus, the Master Teacher, we need to learn the lesson of brotherhood among men.

SPECIAL MUSIC: first stanza of "Teach Us, O Lord, True Brotherhood"

LEADER: From Jesus, the Master Teacher, we need to learn the lesson of patience.

SPECIAL MUSIC: stanzas 3 and 4 of "O Master, Let Me Walk with Thee," beginning with the words, "Teach me thy patience"

LEADER: From Jesus, the Master Teacher, we need to learn the lesson of obedience to the perfect will of God.

SPECIAL MUSIC: stanza 4 of "I Need Thee Every Hour," beginning with the words, "I need Thee every hour; teach me thy will."

LEADER: In the new school year that is before us, let us all resolve to learn the greatest lessons of life in the school of Jesus.

CONSECRATION HYMN: "Lord, Speak to Me, That I May Speak"

CLOSING PRAYER: May we all grow in the grace and knowledge of our Lord and Savior Jesus Christ, to whom be the glory both now and for ever. Amen.

September 15

THEME: "*The Consecrated*"

PRELUDE: "Jesus, I Live to Thee"

SENTENCE OF WORSHIP:

Spirit of God, descend upon my heart;
Wean it from earth; thro' all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.
—GEORGE CROLY

HYMN: "Now in the Days of Youth"

PRAYER: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.[1]

LEADER:

Are you a saint? Probably your parents and your school teachers do not think so! Very likely you have never regarded yourself as a saint nor even wanted to be one. For in our time the word has come to have a specialized meaning, suggesting an unusually holy person who has withdrawn from the world to live a life of contemplation and prayer. Few normal, red-blooded young Americans desire to be a saint in this sense.

Yet in the early church one of the most common names for Christians was the title "saints." Literally, it meant "the consecrated ones." Here is an ideal for Christian youth: "May I devote my life wholly to thee." Probably we have not aspired to be saints in the commonly understood sense of that term. But in the New Testament sense we can earnestly desire to be worthy of the title. We would be listed with the Roman Christians to whom Paul wrote that they were "called to be saints" (Romans 1:7.) Unreservedly we would consecrate ourselves to our Lord Jesus Christ.

SCRIPTURE: Colossians 3:1-3, 12-17

SPECIAL MUSIC: "Take My Life, and Let It Be"

PRAYER-POEM: Read the words of "Just As I Am, Thine Own to Be" as a prayer.

CLOSING HYMN: "Living for Jesus"

September 22

THEME: "*Belonging to Christ*"

PRELUDE: "More Love to Thee, O Christ"

CALL TO WORSHIP:

From the rising of the sun unto the going down of the same
The Lord's name is to be praised.—(Psalm 133:3)

HYMN: "How Sweet the Name of Jesus Sounds"

PRAYER: Loving God, whose we are and whom we serve: Help us ever to remember that we are not our own, but that our lives are Thine; so that the love of Christ may truly possess us; in his name. Amen.

LEADER:

The most common name for a follower of Jesus is the name Christian. It is a term used rather loosely today. Ordinarily we apply it to almost any church member, or sometimes to a good person outside the church. But it is a possessive adjective. Originally it meant "belonging to Christ." The true Christian has committed his life to Christ as Lord.

SCRIPTURE: 1 Corinthians 3:21-23

SPECIAL MUSIC: "Lord, I Want to Be a Christian in-a My Heart"

READER I:

If I am a Christian, I must belong to Christ:
I must belong to Christ in my work.
I must do work that helps men and women, work that builds;
I must take no part in work that hurts men or cheapens life.
I must do my work honestly and gladly and in the spirit of humble service.
I must belong to Christ in my work.

RESPONSE[2]: Lord, I want to be a Christian in my work.

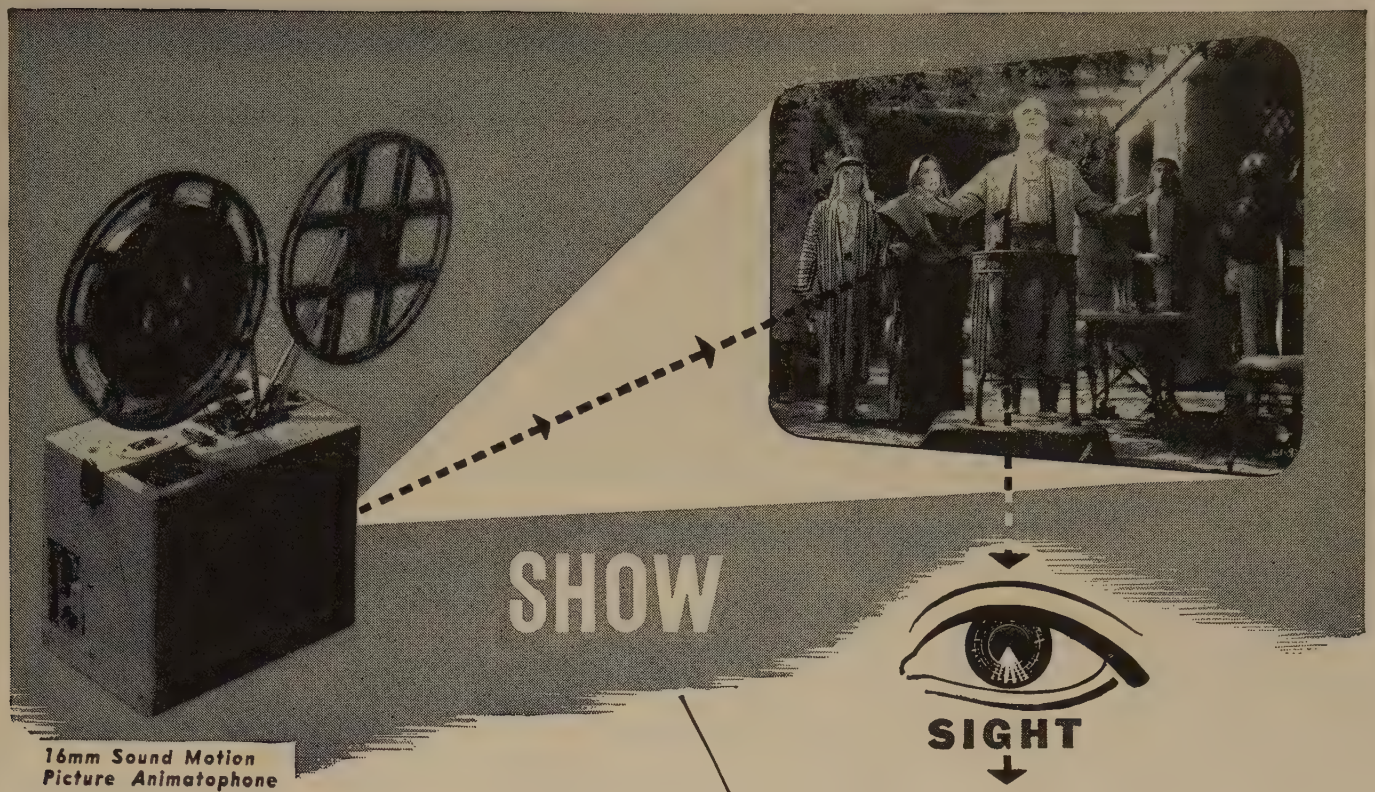
READER II:

If I am a Christian, I must belong to Christ:
I must belong to Christ in my play.

(Continued on page 28)

[1] From The Book of Common Prayer of the Protestant Episcopal Church.

[2] This response may be read by the various readers in concert or some other speaking group which is prepared.



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New Books

Worship Services for Youth

By Alice A. Bays. Nashville, Abingdon-Cokesbury Press, 1946. 272 p. $2.00.

The previous books on worship by Alice Bays have been widely used, and this latest volume will no doubt have the same reception. It contains 34 completely planned services of worship, grouped about the following themes: Friends of God, Companions with God, Credo, Friendship with All Races, Around the Year with God.

A book of this sort deadens the creativity of youth if the services are used slavishly, exactly as planned, Sunday after Sunday. On the other hand, Mrs. Bays has assembled in this volume rich resources which may be used by young people in building their own services of worship. The author urges this use of the book in the *Foreword* in which she states, "The services are not presented as models to be followed without adaptation, but are intended to supplement the worship suggestions of the various denominational boards and to aid local groups in developing an adequate program of worship based upon their needs."

H. S.

The Light Is Still Shining in the Darkness

By Kirby Page. Box 247, La Habra, California, Kirby Page, 1946. 124 p. Single copies $.50; quantity prices.

Anyone who has suffered under so-called "worship" which is little more than a kind of opening exercise and induces no spirit of reverence or worship will be grateful for this latest work from the pen of Kirby Page.

These thirty complete services of worship cover a wide range of subjects. They are extremely well done. Each one is based on the participation of three or four leading "voices," but provide for ample participation on the part of all the worshippers. In general most of the material is poetic.

Leaders of youth groups will find this booklet especially valuable. In quantity orders, the price is so low that it ought to be possible to have one for each participant in any particular meeting. A Foreword and footnotes contain very valuable suggestions on the conduct of the services.

P. G. M.

Special Delivery

By Douglas Monahan. New York 17, Association Press, 1946. 60 p. $.50.

Special Delivery is a small booklet of imaginary letters written to a boy, probably a junior or an intermediate. The contents of the letters are closely related to a boy's own life experiences, and are presented in such a way as to stimulate thought and lead into discussion.

It is the hope of the author that these letters may be especially useful in cabin fellowship groups at camp, where a letter might be read by the counselor, then discussed by the entire group. The suggestion is also made that some of the letters might be dramatized in a club group or used in devotional periods.

Mr. Monahan has succeeded in using materials which have meaning to the younger teen agers.

H. S.

We Shall Re-Build. The Work of the Iona Convention on Mainland and on Island

By George MacLeod. Philadelphia 7, Kirkridge, 808 Witherspoon Building, 1945. 140 p. $.60.

This little book explains the broad principles underlying the Iona Community founded in 1938 by George MacLeod in Scotland. The Community is a brotherhood of men, ministers and craftsmen "who fulfill their Christian vocation in regular paid jobs but who are bound together by a common Rule which brings them into economic and spiritual dependence on each other." For three months each summer on the Island of Iona, members may come together for a daily regimen of worship, study, training in new evangelism, and for manual labor in rebuilding the abbey of St. Columba. The movement centers around the fact that the doctrine most "needful of recovery by the whole Church for our century is the full implication of the incarnation." It is significant in view of the various American groups currently exploring similar fellowships and practices.

J. B. K.

The River Jordan

By Nelson Glueck. Philadelphia, The Westminster Press, 1946. 268 p. $3.50.

This book does for the Jordan what Ludwig does for the Nile and Stewart does for a storm in their notable books: gives it a personality, changes it for the reader from an inanimate physical object into a living thing which shapes external events to its will. The Jordan is not just a river that rises somewhere and flows so many miles to empty into something. It "twists and tears," it "squirms frantically" (and only air maps show a Sunday school man how squirmy it is); it burrows, seeks madly to escape its fate, and, though blessed with crystal-clear beginnings, finds a dark and bitter end after "a helpless race to a hopeless goal." And so, from the days when prehistoric elephants roamed around it, down through the succeeding dramas of history especially those of the Bible, this river lives and moves and has its being. The many photographs add much to the personality of the river.

P. R. H.

66 More Modern Parables for Young Folks

By John Henry Sargent. Boston, W. A. Wilde Company, 1945. 132 p. $1.50.

A sequel to a previous book of parables for young folks, the purpose of this volume is to show that the truth of God's word may be revealed in the ordinary things about us. In connection with each parable, a prayer and appropriate scripture have been selected for the guidance of persons using this material in worship programs. Many of the parables have been used by the author in talks to juniors and intermediates in his own church.

The subject matter of the book is well classified, both alphabetically and by subjects. Examples of the "down to earth" quality of the book are the parables in "Bridges," "Cabbages," "Electric Light Bulb," "Nails in Trees," and "When Roosters Crow."

At a few points, the reader may disagree with the theology of the author, but since this book is especially for use by adults these sections may be omitted.

H. S.

The New Leviathan

By Paul Hutchinson. Chicago, Willett, Clark & Company, 1946. 233 p. $2.00.

During the war there were a few "voices crying in the wilderness" calling attention to the encroachments of the totalitarian idea into the life of all countries and warning as to what the results might be. Since the war there has been a larger chorus of voices added to the original few. Now Dr. Hutchinson is a great solo voice sounding forth in unmistakable tones, calling a great host of us to join in a chorus which shall be so mighty as to change the present trend in history.

In 1651 Thomas Hobbs described the state as being "that great Leviathan or *mortal God* to which we owe under the *immortal God* our peace and defense." The work of Hobbs was all but forgotten as John Locke, then Rousseau and his disciples, and finally the men who wrote the Declaration of Independence and made the French Revolution, came on the scene.

Dr. Hutchinson claims that the pendulum is swinging away from those who were the great proponents of our democratic form of government and back toward the idea espoused by Hobbs. Hence, the term "the New Leviathan" and this "New Leviathan" threatens all our liberties and the very existence of the church.

These ten decisive chapters ought to be a "must" on the reading list of those who really care about the preservation of our fundamental liberties, not only for the church but in the life of the state itself.

P. G. M.

Christianity According to St. John

By W. G. Howard. Philadelphia 7, The Westminster Press, 1946. 226 p. $2.50.

This is a good book for the minister or other student who wants to re-create the joys of his student days—the delights of undistracted study, the thrill of tracking down possible authorships for the Gospel, the Epistles, and the Revelation, the satisfaction of pursuing the elusive meaning of a word. While such a book can have a nostalgic value, that is far from being all: for it brings the former or the new student abreast with much modern study in its field.

The author finds one person as a master mind, whatever his name, back of the Gospel and the Epistles, but he was not a solitary thinker, for he belonged to a fellowship of early Christians from whom he drew much. The book of Revelation, in the author's view, even though originating in this same circle, stands apart as far as authorship is concerned.

P. R. H.

Discerning the Signs of the Times

By Reinhold Niebuhr. New York, Charles Scribner's Sons, 1946. 194 p. $2.50.

The substance of these essays was originally preached in sermons, addressed to university and college congregations. Few traces of the sermonic form remain, except for the texts from which these penetrating analyses spring. As is the case with most of Niebuhr's writing, the book is rewarding though not easy reading. Lovers of Niebuhrean paradoxes will find a horn of plenty here, as will all thoughtful readers. Anger and forgiveness, power and justice, humor and faith, strength and weakness, mystery and meaning, are only a few of the paradoxes of life through which, Dr. Niebuhr says, we come to understand the nature of Christian faith. The lovers of simple answers will find the book exasperating. The discerning will find themselves rereading many, many pages.

G. E. K.

Jesus and Our Human Problems

By Robert E. Speer. New York, Fleming H. Revell Company, 1946. 194 p. $2.50.

A man who has been honored in all the churches states here the reasons for the faith that is in him, faith in Christ and the Good News about man and God and other great themes to which one can hold because of that faith. One realizes from the literary quotations what a wide and diligent reader Dr. Speer has been these many years of executive labors, travel and public speaking. An example therein for many others.

P. R. H.

Introducing the New Testament

By Archibald M. Hunter. Philadelphia 7, The Westminster Press, 1946. 123 p. $1.00.

Church leaders will find this a reliable and useful source of information about the New Testament: how it was written, its language and manuscripts and the selection of the books to be included. Then each book is taken up, presenting the reasons for its being written and its main contents.

P. R. H.

Calvinism

By A. Dakin. Philadelphia, The Westminster Press, 1946. 228 p. $2.75.

Calvinism is presented both as a system of doctrine and as a historical church system. Its relation to the Bible, the social order and the state are also treated.

Additional Books Received

ABDUL BAHA'S QUESTIONED WILL AND TESTAMENT. By Ruth White. Beverly Hills, California, Box 1471, Ruth White, 1946. 129 p. $2.00.

AMERICAN FOUNDATIONS FOR SOCIAL WEL-

(Continued on page 28)

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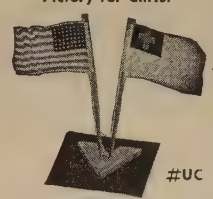

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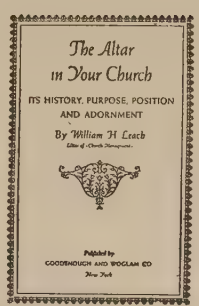
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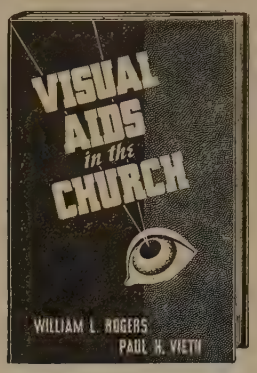

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Additional Books Received

(Continued from page 27)

FARE. By Shelby M. Harrison and F. Emerson Andrews. New York, Russell Sage Foundation, 1946. 249 p. $2.00. Even Foundations, it now appears, had forerunners among the Greeks and Romans. This book gives full information about foundations in general and about 505 such United States agencies in particular.

THE CONSTITUTION OF THE UNITED STATES. Its Sources and Its Application. By Thomas James Norton. New York, Distributed by Committee for Constitutional Government, Inc., 1945. 219 p. Paper, $.69; Cloth, $1.00.

*THE GAME BOOK. By Margaret E. Mulac. New York, Harper and Brothers, 1946. 385 p. $2.50.

*A HIGHWAY SHALL BE THERE. By Jack Finegan. St. Louis, The Bethany Press, 1946. 159 p. $1.50.

THE INVISIBLE SUN. By Mildred Lee. Philadelphia. The Westminster Press, 1946. 307 p. $2.50. Another novel built around the life of a Baptist minister in a small town. It does not move as fast as *The Gauntlet*, but it goes deeper.

JESUS THE MESSIAH. By William Manson. Philadelphia, The Westminster Press, 1946. 267 p. $2.75. A scholarly discussion of the person, teaching and work of Jesus as based upon the Synoptic Gospels, with a critical analysis of Form-Criticism.

LYRIC RELIGION. The Romance of Immortal Hymns. A Reprint. New York, Fleming H. Revell Company, 1946. 517 p. $2.95.

*TO WHOM MUCH IS GIVEN. By G. Ernest Thomas. Nashville. Abingdon - Cokesbury Press, 1946. 160 p.

*To be reviewed.

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(Continued from page 24)

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I must avoid coarse and unworthy play which makes me less than my best.
I must play the game fairly in the spirit of sportsmanship.
I must be friendly and come to know the best in others.
I must belong to Christ in my play.

RESPONSE[2]: Lord, I want to be a Christian in my play.

READER III:

If I am a Christian, I must belong to Christ:
I must belong to Christ in my study.
I must remember that I am preparing day by day for a life of service to him.
I must prepare thoroughly and honestly;
I must refuse to get by the easy way.
I must put my best into my work so that I may receive the most benefit from it.
I must belong to Christ in my study.

RESPONSE[2]: Lord, I want to be a Christian in my study.

SPECIAL MUSIC: "Draw Thou My Soul, O Christ"

CLOSING HYMN: "I Bind My Heart This Tide" or "Take the Name of Jesus with You" or "I'll Put Jesus First in My Life"

September 29

THEME: *"Brothers of the Faith"*

PRELUDE: "O Brother Man, Fold to Thy Heart Thy Brother"

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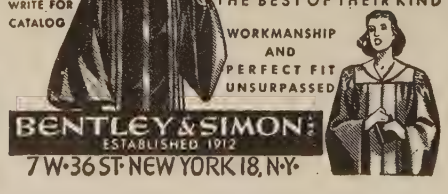

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CALL TO WORSHIP:

When thy heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother
God is there.

—THEODORE C. WILLIAMS

HYMN: "Fling Out the Banner! Let it Float"

PRAYER: O God our Father, who hast made us brothers and sisters of Jesus Christ and of one another in him: May we ever be aware of the kinship that exists between us and all Christians so that we may be stronger in the work of thy Kingdom; through Jesus Christ our Lord. Amen.

LEADER:

The term which the early Christians most commonly applied to one another was the word brother. Their Lord Jesus was their Elder Brother, and all were members with him of the same family of their Father God. When they said "Brother Saul" or "Brother Simon," they were not using a perfunctory title such as we occasionally apply to ministers. The word meant *brother.* It indicated the genuine spirit of kinship which prevailed among them.

True Christians have always felt the power of the brotherhood that binds them together. As a badge of honor, we may wear this title "brother."

SCRIPTURE: I John 3:11, 13-18

SPECIAL MUSIC: (As a Prayer): "Teach Us, O Lord, True Brotherhood"

LEADER:

Then, brothers brave and manly
Together let us be,
For he who is our Master,
The man of men was he;
The men who would be like him
Are wanted ev'rywhere,
And where they love each other
The Master's men are there.

—WILLIAM G. TARRANT

CLOSING HYMN: "In Christ There Is No East or West"

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Graded Curriculum and General Program Materials

Published from January 1, 1946 to April 1, 1946

The following list has been prepared with the cooperation of the various editors and publishers. A quarterly list of materials published in 1946 appeared in the March issue of the *International Journal.*

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Beginner

GRADED LESSON SERIES, *Happy Times in Home and Church,* Part II by Elizabeth Cringan Gardner. *The Beginner Teacher,* 64 p., $.25; *Beginner Bible Stories,* on cards 5" x 6¾", each with colored picture and story in a folder, $.16 per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

The second of eight parts covering a new two-year course. Contains three units: "Happy Times in Our Family," "Happy Times in Church," and "We Learn About Jesus." For use with all pupils in the Beginner Department.

GRADED LESSONS FOR KINDERGARTEN CHILDREN, by Elizabeth C. Gardner, First year, spring quarter, Part III. Teacher's textbook (for 13 weeks), $.35; *My Bible Leaflet,* pupils, $.12; Picture Set, $1.00; Message to Parents, $.03 per quarter; Activity Material, $.12 per set. St. Louis, The Christian Board of Publication; Nashville, The Graded Press; Philadelphia, The Judson Press.

The spring quarter consists of three units: "Our Springtime World," "We Are God's Helpers," and "Happy Times in Church." The pictures on the pupil's folders and in the picture set are printed in full colors.

B. Primary

CHRISTIAN GROWTH SERIES (of Sunday-school lessons). Second Year, Third Quarter. Ella M. Osten. Unit A, "How the Church Grew." Unit B, "Bible Pictures." 13 Pupil's Leaflets, $.12. Teacher's Guide, *Our Primary Children,* 64 p., $.20. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

Each leaflet has a large picture in full color and contains many helpful features contributing to the growth of the child.

GRADED LESSON SERIES. *Jesus, Friend and Teacher,* Part II by Jean Lillie Hill. *The Primary Teacher,* 64 p., $.25; *Primary Bible Lessons,* thirteen, four-page leaflets, $.16 per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

The second of twelve parts covering a new three-year course. Contains three units: "God's Love for Children Everywhere," "We Learn About God from Jesus," and "Living as Friends of Jesus." The pupil's folders contain a variety of features suited to the primary child's interests and need of activities. Complete with wrapper that serves as a pattern sheet for use during the quarter. For use with pupils of all ages in the primary department.

C. Junior

CHRISTIAN GROWTH SERIES. (of Sunday-school lessons). Second Year, Third Quarter. Ellatine Benson Schulz. *The Catechism for Juniors.* Pupil's Study Book, 84 p., $.12. Teacher's Guide, 64 p., $.15. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

GRADED LESSON SERIES. *Learning from Jesus.* Junior Workbook Number 6, by Marion M. Brillinger. *Workbook,* 32 p., $.16. The Teacher's Guide, 64 p., $.25. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

Sixth in a series of twelve workbooks being published quarterly and covering a three-year course for juniors. Contains two units: "Learning from Jesus," and "Christ in Our Community."

HILL, DOROTHY LACROIX, *Come into Your Church.* Nashville 2 and New York 11, Abingdon-Cokesbury Press, Teacher's Manual, 63 p., $.35, Pupil's Book, 24 p., $.10, 1946.

A course in church membership for girls and boys approximately ten and eleven years of age. The pupil's book is for work and study.

D. Primary, Junior

Thoughts of God for Boys and Girls in Summer Time. Hartford 3, Connecticut Council of Churches, 1946. 80 p., $.15 per copy, plus postage. Annual subscriptions received.

Stories, songs, prayers, poems and pictures interpret God at work in the world of nature and in the lovingkindness of people. The material in this devotional book is designed for family use, pastoral calling, church schools, vacation schools, camps and for gifts, from May through September.

II. Religious Education of Youth

A. Intermediate

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Second Year, Third Quarter. Wilson C. Egbert. *How Old Am I?* Pupil's Study Book, 68 p., $.12. Teacher's Guide, 64 p. $.15. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

BETHANY GRADED LESSONS. First Year. *Intermediate Bible Guide* (Pupil's Book); *Intermediate Teacher's Bible Guide,* Spring Quarter, "Hymns We Sing," by Harold F. Humbert, "Living with Other People," by Ronald R. Reed and "Bible Masterpieces," by Jack A. Oliver. St. Louis 3, Christian Board of Publication, 1946. Pupil's Book, $.20; Teacher's Book, $.40.

The third course in a new series of graded lessons for intermediates.

DESJARDINS, LUCILE, *Exploring the Bible with Intermediates.* Pupil's Guidebook, 48 p., $.25, Leader's Guide, 96 p., $.50. Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1946.

A vacation church school unit having in mind the special needs and the mental development of boys and girls of junior high school age. This unit is expected to encourage the boys and girls to explore the Bible for themselves and discover its inspiration and guidance for their daily living and growth as Christians.

WRIGHT, ROSE, *Exploring India.* One of a series in the 1946-47 Literature Program of the Missionary Education Movement. New York, Friendship Press, 1946, 32 p., $.25.

This program guide for leaders of junior high boys and girls offers suggestions for a brief course on India. Session plans, activities, and worship materials are included.

B. Senior

BETHANY GRADED LESSONS. First Year, *Senior Bible Guide,* Pupil's Book; *Senior Teacher's Bible Guide.* Spring Quarter, "Getting Along with People," by Ray W. Wallace and "Our Hebrew Heritage," by Fred West. St. Louis 3, Christian Board of Publication, 1946. Pupil's Book, $.20; Teacher's Book, $.40.

ALPENFELS, ETHEL J. *Sense and Nonsense About Race.* New York, Friendship Press, 1946. 46 p., $.25. One of a series in the 1946-47 Literature Program of the Missionary Education Movement.

An anthropologist answers questions about race frequently asked in youth groups.

MAYS, BENJAMIN *E. Seeking to be Christian in Race Relations.* New York, Friendship Press, 1946. 48 p. $.25. One of a series in the 1946-47 Literature Program of the Missionary Education Movement.

This author helps the reader to check his religious beliefs and to see how he can become Christian in his relationships with all races.

MCCULLOCH, MARGARET C. *Know—Then Act.* New York, Friendship Press, 1946. 48 p., $.25. One of a series in the 1946-47 Literature Program of the Missionary Education Movement.

This pamphlet interprets race relations and describes types of effective action. Any concerned Christian can find here hints for things he can do.

Our Country is India. By Young Indians and their Leaders, compiled by Rebecca Wells Loeffler. New York, Friendship Press, 1946. 180 p. $.60. One of a series in the 1946-47 Literature Program of the Missionary Education Movement.

This interesting book interprets the thinking of modern Indian youth and presents striking accounts of action on the part of youth groups deeply concerned about meeting present needs and building an India.

C. Senior—Young People

A Manual of Westminster Fellowship of the Presbyterian Church in the United

States of America. Philadelphia 7. The Board of Christian Education working cooperatively with the Board of National Missions and the Board of Foreign Missions, 1946. 126 p., $.75.

A special manual and guide prepared for use throughout the Presbyterian Church in connection with the organization and administration of the all-inclusive organization for its youth.

III. Religious Education of Young People-Adults

BARTELS, YOPE and MAURY, PHILIPPE. *Messages from Europe.* New York, Friendship Press, 1946. 32 p., $.25.

An interpretation by young Europeans of war experiences and pressing needs of fellow Christians.

HANZSCHE, WILLIAM THOMSON. *Know Your Church.* Philadelphia 7, Board of Christian Education of the Presbyterian Church in the United States of America. 94 p. $.25.

Thirteen studies to help young people and adults become better informed regarding the Presbyterian Church, its history, organization and program. Intended primarily for use in the summer youth conferences.

IV. Religious Education of Adults

BETHANY COURSE IN CHRISTIAN LIVING. *The Quest for Christian Brotherhood,* Charles F. Schwab. St. Louis 3, Christian Board of Publication, 1946. 94 p., $.40.

A course for older young people and adults to set forth the search for brotherhood in the Christian movement. It is designed to help the student see the need of brotherhood and to create in him a desire to contribute to the good will that truly expresses the spirit of the Christian faith.

PETERS, RAYMOND R. *A Guide to Christian Family Life.* Board of Christian Education, Church of the Brethren, 1946. 24 p., $.10.

Suggestions for church leaders on family life education in the church and home.

SMITH, RAYMOND A. *Temperance Begins in the Home.* Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1944. 23 p., $.15.

A special course on the problem of alcoholic beverages and what the home can do to combat its influence.

SHERIDAN, HAROLD J. AND ALMA S., *Christian Family Worship.* Nashville 2, and New York 11, Abingdon-Cokesbury Press, 1944. 23 p., $.15.

A manual prepared for the enrichment of worship in the home.

V. General

The Book of Common Worship. Philadelphia 7. Publication Division of the Presbyterian Church in the United States of America, 1946. 388 p., $2.00.

Revision of former book of same title in answer to the current revival of interest in Christian worship and to encourage Christian congregations to more active participation in their worship services.

Stewardship in the New Testament Church. Richmond 9, John Knox Press, 1946. 156 p., $1.00 (paper).

Approved by the International Council as a cooperative leadership education text.

(Continued on page 33)

The Abingdon-Cokesbury Annual Award

RELIGIOUS LEADERS throughout the country are showing keen interest in the annual award established by Abingdon-Cokesbury Press to encourage the writing of distinguished books in the broad field of evangelical Christianity.

$7,500

This award provides an outright payment of $5,000 and an advance of $2,500 against royalties to the author submitting the book manuscript which, in the opinion of a Board of Judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

Unusual Opportunity

Any unpublished manuscript in harmony with the general purpose of the award, except fiction and poetry, will be considered if submitted according to the rules. The award is open to writers of every nationality, race, and creed, except employees of Abingdon-Cokesbury Press, their relatives, and authors with contractural obligations to other publishers.

The Board of Judges

John A. Mackay	President, Princeton Theological Seminary
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Ernest C. Colwell	President, University of Chicago
Halford E. Luccock	Yale University Divinity School
Umphrey Lee	President, Southern Methodist University
Nolan B. Harmon, Jr.	Editor, Abingdon-Cokesbury Press

Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request. A Certificate of intent must be filed before October 1, 1946, for the 1947 award.

Address all communications to

ABINGDON-COKESBURY ANNUAL AWARD EDITOR
150 Fifth Avenue New York 11, New York

The Tragedy of the Forgotten Jehovah

"They have forsaken Me, the Fountain of Living Waters, and hewn them out broken cisterns which can hold no water. . . Forgotten My Name in Baal. . . My Memorial Name unto all generations."

The great prophets of Jehovah denounced the adding of field to field; condemned the legalization of land monopoly through the foreclosure of loans at interest, operating as mortgages; demanded the abolition of interest on money; and required the writing off of loans at the end of seven years. This program was, of course, utopian and impractical. But the tremendous pressure of the economic problem, subjecting the Israelite rural clans to the heartless tyranny of Baalistic land monopolists, was the central driving force in the evolution of Monotheism.

After the Exile, the Jewish governor Nehemiah, and his clique, loaned money at interest, and foreclosed on poor and needy peasants, who revolted, claiming that they were powerless—**"because other men have our land."** And in the post-Exile time, the Pentateuch, or Law, including within itself the naive, utopian demands of the prophets, became the Jewish Bible. But the prophetic platform, as expressed in the Law, was nullified and voided by a rabbinic legal instrument, the "Prosbul"; so that loans could be made at interest and foreclosed. The rabbis were compelled reluctantly to take cognizance of money lenders who devoured the houses and lands of the poor, and then made long prayers.

Accordingly, the prophets were brought down from their creative position to the plane of mere interpreters of the Law; and the writings of the prophets were, therefore, kept outside the Jewish Bible proper. The retrocession of the prophets is now at last explained by an able Jewish professor in the Boston Hebrew Teachers College (The Review of Religion—Columbia University Press, Jan., 1946). "If any shall yet prophesy in the name of Jehovah, his father and his mother that begat him shall thrust him through." The names of the great prophets were not given to Jewish children, and therefore are not borne by characters in the Gospels, the Acts, and the Pauline writings.

The name of Jehovah was forbidden to be uttered; and accordingly, the King James Bible, obsequiously following the Jewish practice, renders Jehovah as "the Lord". This usage is continued, with characteristic British caution, by the English Revised. But the American Revised Bible denounces this perversion, and restores Jehovah more than six thousand times in the Old Testament. Nevertheless the Memorial Name is conspicuously missing from the New Testament.

The worship of One God overshadowed paganism in the Roman Empire; curbed the foulness of heathen worship; and slowly created the spiritual climate of modern civilization. There are many good reasons why the Judeo-Christian tradition has not been able thus far to carry the weight of economic readjustment. But its impulse is toward the generation of social conscience; and in the present world crisis, the Bible as a whole imperatively demands reinterpretation within the framework of world history as now understood by scientific scholarship.

—Louis Wallis

Advertisement

What's Happening

Two Methodist Leaders Die

NASHVILLE, Tenn. Dr. F. Darcy Bone, staff member of the Editorial Division of the General Board of Education of the Methodist Church, died on May 5th after a six months' illness. Dr. Bone had served at various times during the past eleven years as editor of the *Adult Student, Wesley Quarterly, Home Quarterly* and *Challenge.* He did a great deal of writing in church school literature, chiefly Biblical interpretation.

Dr. Bone was a member of the International Uniform Lessons Committee, the Committee on Religious Education of Adults, and of the Editors' Advisory Section of the International Council of Religious Education. He was also on the Associate Editorial Council of the *International Journal.*

He was born January 10, 1900 at DeWitt, Missouri. He was graduated from Central College, the Candler School of Theology, Emory University, and received the M.A. and the Ph.D. degrees from Yale University. He studied at the University of Berlin in 1928-29. In 1929 he became head of the Department of Religion at McMurry College, Abilene, Texas. Later he held a brief pastorate in Georgia and went to the Board of Education in 1935.

Mr. Marvin T. Turner, Director of Sales for the Methodist Publishing House, died early in May after an illness of three months. After graduating from Polytechnic College, Fort Worth, Texas, Mr. Turner began work in 1904 at the Methodist Publishing House in Dallas, Texas. In 1914 he was promoted to buyer and advertising manager of the Dallas house. From 1919 to 1924 he was in business for himself, but then returned to the Methodist Publishing House as book publicity manager and purchasing agent in Nashville. He held this post for two years and then was made manager of the house at Richmond. Mr. Turner returned to Nashville in 1940 when he was named director of sales for the entire publishing house and was in charge of the general sales program for all twelve branch houses.

Mr. Turner was a member of the Publisher's Advisory Section of the International Council.

Mrs. C. M. Goethe Dies

SACRAMENTO, Calif. Mrs. Mary Glide Goethe, wife of Mr. C. M. Goethe, a member of the Board of Trustees of the International Council of Religious Education, died at San Francisco on April 25th. Mrs. Goethe and her husband have been instrumental in the formulation and support of many constructive enterprises in their home city Sacramento, and in California. Among other contributions they helped to found the California Church Council, now the Northern California-Western Nevada Council of Churches, and the Sacramento Church Council.

Service Men's Christian League Adjusts to Peacetime Needs

By Roy G. Ross

CHICAGO, Ill. The achievements of one of the most successful ventures in interdenominational cooperation were celebrated in Washington, D. C. at the recent annual meeting of the National Council of the Service Men's Christian League. At this meeting also it was announced that the League would merge with the General Commission on Army and Navy Chaplains, becoming one of its divisions.

Plans for organizing the Service Men's Christian League were made during the summer and fall of 1942. The initial meeting to survey the need for a united organization for Christian service men was called by the International Council of Religious Education. This was followed by a series of meetings through which this organization joined with the Federal Council of the Churches of Christ, the General Commission on Army and Navy Chaplains, and the World Christian Endeavor Union in officially inaugurating the League on the following October 1.

The purpose of the League was to provide plans and materials whereby service men could maintain local groups for fellowship, study, and religious activities. The plan was widely welcomed by service men and their chaplains. By the close of the war there were more than four thousand units distributed throughout the world.

The principal publication of the League was *The Link,* a magazine of information and inspiration, which was very ably edited by Clarence R. Hall, formerly on the staff of the *Methodist Advocate.* It was made available for reading rooms of camps and service centers. It was used by chaplains in their counselling activities. Its materials were used by League units for discussion purposes. At the close of the war, five hundred thousand copies were being printed monthly for world-wide distribution.

The League was made possible by the whole-hearted cooperation of thirty-one Protestant denominations. Appropriations from their war emergency funds were its principal source of support. Through the National Council and the administrative committee, the representatives of these denominations determined its policies.

The administrative genius of the League was Ivan M. Gould, who had formerly served as Director of Young People's Work of the International Council of Religious Education and Executive Secretary of the United Christian Youth Movement of America. Mr. Gould's services were made available to the League with salary paid during the first six months in order to get its work quickly under way. Mr. Gould was well prepared by experience for his task and he was able to take hold of his new duties with dispatch. The record of the war years is ample testimony to his statesmanlike administration.

As the war came to a close, a committee was appointed to study the continuing peace-time needs of the service men. In cooperation with the General Commission on Army and Navy Chaplains, it was decided to merge the two organizations in the interest of economy and a unified approach. Accordingly, the League's peace-time functions will henceforth be carried on as a division of the General Commission. The structure and program of the Commission have been amended so as to make this possible.

Thus we note two outstanding facts: *First,* that the Protestant churches have proved that they can unite quickly and effectively for emergency services, and *second,* that an organization can revamp its plans and program with equal dispatch when the emergency is over.

It is to be hoped that these same churches will continue to give whole-hearted attention to the continuing peace-time needs of our men in the military services, especially so long as we have large forces under arms.

Even an Error Gets Five Subscribers!

Somehow a *Journal* club subscription to a church in Raleigh landed in another church of the same name in Reidsville, North Carolina. When we wrote offering to pay the postage for the return of these uninvited visitors, the people at the church said that they had decided to keep the five copies and start their own club subscription. Which was all right with our circulation department!

Emerson O. Bradshaw of Chicago Retires

CHICAGO, ILL. After twenty-six years of continuous service with the Department of Christian Education of the Church Federation of Greater Chicago, Dr. Emerson O. Bradshaw retired on July 1. Mr. Bradshaw came to the Department at a time when it was being formed from the consolidation of the old Cook County Sunday School Association and the Daily Vacation Bible School Association. Since then he has been at the center of many of the creative movements of religious education in Chicago. From October 1941 until December 31, 1942 Mr. Bradshaw was Acting Executive Secretary. Since that time he has been the Associate Executive Secretary as well as the Secretary of the Department of Christian Education.

Call for National Conference of Young Churchmen

NEW YORK, N. Y. To mobilize into the service of the church young men returned from military service, and to train them to work effectively as Christian leaders in the present complex society, is the purpose of the National Conference of Young Churchmen to be held at Lakeside, Ohio, September 3 to 6, 1946. A call to this conference has gone out from Bishop G. Bromley Oxnam, President of the Federal Council of Churches and from Harold E. Stassen, President of the International Council of Religious Education. Young men under thirty years of age are to be sent from local churches and it is hoped they will return to their churches better equipped for immediate and effective leadership. Churches are urged to cooperate wholeheartedly in the support of this Conference and in the appointment of their delegates.

News from the Presbyterian Church in the U. S.

RICHMOND, Va. Rev. D. B. Walthall has recently joined the Field Staff of the Presbyterian Church in the United States to serve as Regional Director of Religious Education for the Synods of Kentucky and West Virginia, with headquarters in Lexington, Kentucky.

Mr. Walthall holds B.D. and Th.D. degrees from Union Theological Seminary in Virginia and an M. A. from the University of Virginia. He served several local pastorates, and was recently discharged from three years of service in the Army chaplaincy where he received the Bronze Star for meritorious service. His wide experience in youth conference and leadership schools will make his service in this new field all the more significant.

The Association of Directors of Religious Education of the Presbyterian Church in the U. S. is having its annual meeting at Montreat, North Carolina, July 12-16. There are about 160 members and associate members of this association, and annual meetings have been held since 1933. The program for this summer will be centered on three addresses on the theme, "Building for the Future." Workshops on visual aids, administration and recreation will be held, the first two in cooperation with the Sunday School Superintendents' Association, which will be meeting concurrently. Local directors of other denominations are welcome to attend.

Dr. Creeger Reenters Ministry

NEW YORK, N. Y. Marion J. Creeger has recently been appointed by Bishop G. Bromley Oxnam as Superintendent of the New Haven District of the New York East Methodist Conference. Mr. Creeger was formerly executive secretary of the Commission for Camp and Defense Communities of the Federal Council of Churches.

Religious Education Week, September 29—October 6

Offers Time for Local Church Planning and Community Challenge

By John B. Ketcham

"Apple Week," "Clean-Up Week," "Safety First Week" and many another Week claim national attention. It is well, therefore, for those of us who believe in religious education as a primary factor in solving individual and world problems to consider the most effective use of Religious Education Week.

This year Religious Education Week will be observed from Sunday, September 29 to Sunday, October 6. This Week is usually used in the local church as a time for preparing and launching the fall educational program of the entire church. There should also be an observance of the Week in which all the churches of the community take part. This would unite the forces of all the churches in awakening the citizens of the community to the importance of religious education in developing Christian character and Christian brotherhood in this Year One A.A.B. (After Atomic Bomb).

Religious Education Week may be the culmination of a month's special visitation and calling by the pastor and the church school leaders, or of a series of departmental conferences with leaders of church and Sunday school activities.

Set aside time during the summer for the Board of Christian Education to evaluate thoroughly and honestly your educational program. We need to be sure our educational program is meeting the new or changing needs of our people.

Our real goal is bound up in our concern that every person shall have opportunity to find a deeper sense of God's abiding presence in his life. The educational ministry of the church is directed toward providing and guiding those experiences that make God real and change lives. If it is not doing this, Religious Education Week challenges you to find out why it isn't. Seek through careful review and discussion with the superintendents, teachers, and leaders more effective ways of planning improvements in present practices, better teaching methods, and more effective educational evangelism. The place of the home and parents should be included in the discussions. Plans worked out through such a process may be presented to the entire church and the year's plans launched in the meetings held during Religious Education Week.

There ought to be, along with the local church observance, a community-wide observance. Such an observance will have to take into consideration the interests and needs of the local situation. Some communities are already united-effort minded because of the activities of a Council of Churches. Others have no unified program of interdenominational work. Where there is a coordinating group such as a Committee on Religious Education it should make an effort to work through existing agencies. If the pressure of local church activities is heavy at this time of the year it is sometimes advisable to set aside one day in the week for a city-wide interdenominational observance and put special emphasis on that occasion.

In planning a community observance of the Week there are a few basic suggestions: first, decide upon the type of observance you want, then start plans for it early; use every available means of promotion, radio, newspapers, fliers, and the local churches; clear the date through the denominational boards of the city; plot the future community program to meet specific needs not being met by local church groups.

Religious Education Week folders are now available from the offices of the International Council or from denominational and council offices. (Price, 3c each, $2.00 a hundred.) These folders are for general use by local church and community leaders. A Radio Packet at 50c will be ready August first from the International Council of Religious Education and should be in the hands of those directing the community observances.

Current Curriculum

(Continued from page 30)

A study in the teachings of Paul concerning Christian stewardship, with suggestions to the church of today for a carrying out of the same principles of stewardship. A practical study of the teachings of Scripture regarding our stewardship responsibilities.

The Return to Japan: Report of the Christian Deputation to Japan. New York, Friendship Press, 1946. 64 p., $.25.

Packed with information hitherto withheld by censorship, this inspiring popular report should be widely read in every church.

Visitors this summer to the International Council Camps on Lake Geneva and Lake Winnipesaukee will carry home with them the memory of chime music sounding across the grounds from the ELECTRON BELL Amplifying Systems installed there by Riggs and Jeffreys, Inc. Information concerning the use of similar instruments and bell and chime records may be secured from the manufacturer, or from the book stores of any of the following franchise holding denominations:

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- Christian Board of Publication
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- Otterbein Press
- Pilgrim Press
- Wartburg Press
- Westminster Press

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Council Staff Changes

A number of changes have been made recently in the officiary of city and county councils.

NEW HAVEN, Conn. Dr. John L. Gregory is the new Executive Secretary.

EVANSVILLE, Ind. Rev. V. L. Palmer replaces Rev. E. D. Riggs as Executive Secretary and Minister of Defense Areas.

KALAMAZOO, Mich. Rev. Ralph Felix is the new Executive Secretary of the Kalamazoo County Council of Churches, with headquarters in Kalamazoo. The hiring of a paid executive is one of the steps of expansion of this council.

MARYVILLE, Mo. Rev. Arthur S. Churchill is the newly employed executive of the Atchison-Nodaway County Councils of Churches. These two counties are cooperating in a program of weekday religious education which Mr. Churchill will direct.

SCHENECTADY, N. Y. The Schenectady County Council of Churches now has a paid executive, Rev. M. H. Farnum, 89 North Brandywine Avenue, Schenectady.

WYOMING VALLEY, Pa. Rev. T. Ross Paden replaces Rev. Walter M. Moore as Executive Secretary of this Council of Churches. Mr. Paden's headquarters are in the Y.M.C.A., Wilkes-Barre.

KANSAS CITY, Mo. Rev. George H. Wilson, formerly State Director of Christian Education for the Disciples of Christ, is now on the staff of the Kansas City Council of Churches, serving as Associate Secretary and Director of Young People's Work.

IN the long summer days . . . at home or on vacation . . . do you reserve a part of the day for your soul?

For this quiet time, you will find very real spiritual uplift from the daily devotions in The Upper Room.

For each day of the year, The Upper Room (issued quarterly) presents an appropriate daily devotion, consisting of a quotation from Scripture, a meditation, a brief prayer and a thought for the day—all compiled or written by outstanding churchmen and women . . . of different denominations, especially gifted, and abreast of the times.

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THE UPPER ROOM

Medical Arts Building Nashville 3, Tennessee

Dr. Kalas Installed as Iowa Secretary

DES MOINES, Iowa. On the evening of May 7th, Dr. H. H. Kalas was installed as Executive Secretary of the Iowa Inter-Church Council. This Council was organized in 1944 and is the successor of the Iowa Council of Christian Education and the Iowa Sunday School Association.

The installation climaxed a two day Ministerial Consultation on May 6 and 7 which was held simultaneously with a Convention of the Christian Education Department of the Council. Under the direction of Dr. Frederick Meek, Chairman of the Program Committee, an impressive program featured an address by Dr. Harold Roup, of Central Church, Chicago, and a processional of representatives of the denominations composing the Council and a representative of the International Council. Bishop Charles Brashares, Bishop of the Methodist Church in the Des Moines area, conducted the formal installation.

Frank I. Sheeder New E. & R. Secretary

PHILADELPHIA, Pa. The Board of Christian Education and Publications of the Evangelical and Reformed Church announces the election of the Rev. Frank I. Sheeder as its new executive secretary. After several years in the active ministry Professor Sheeder went to Ursinus College, in Pennsylvania, in 1930. There he has served through the years in various capacities as assistant to the president, as registrar and as head of the department of religion. He has also served as supply pastor and contributed numerous articles to religious and educational journals.

Professor Sheeder will be installed into his new office at the Third National Conference on Christian Education at Lakeside and assume his duties on July first.

Teaching Mission Launches Enlargement Program

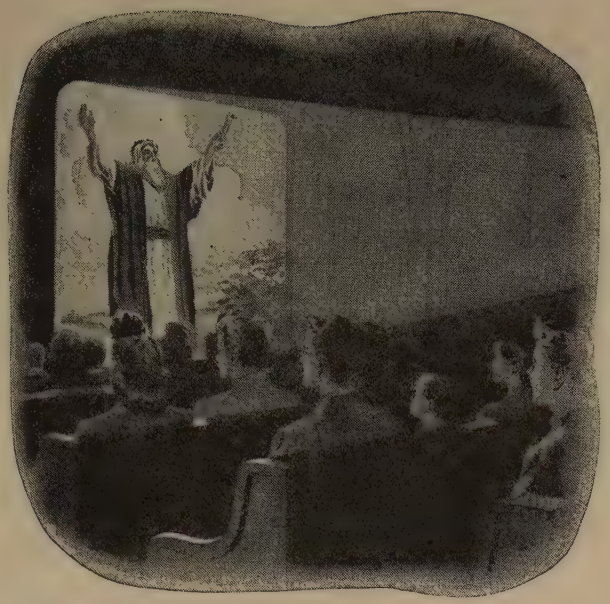
(Continued from page 16)

Oct. 31-Nov. 8... Lycoming County, Pennsylvania
Nov. 13-22..... Toledo, Ohio

1947

Jan. 8-17..... Yakima, Washington
*Jan. 8-17..... San Diego, California
Jan. 16-24..... Spokane, Washington
*Jan. 22-31..... San Bernardino, California
Jan. 29-Feb. 7... Medford Area, Oregon
*Feb. 5-14..... Tacoma, Washington
Feb. 12-21..... Santa Monica, California

* Date subject to confirmation.



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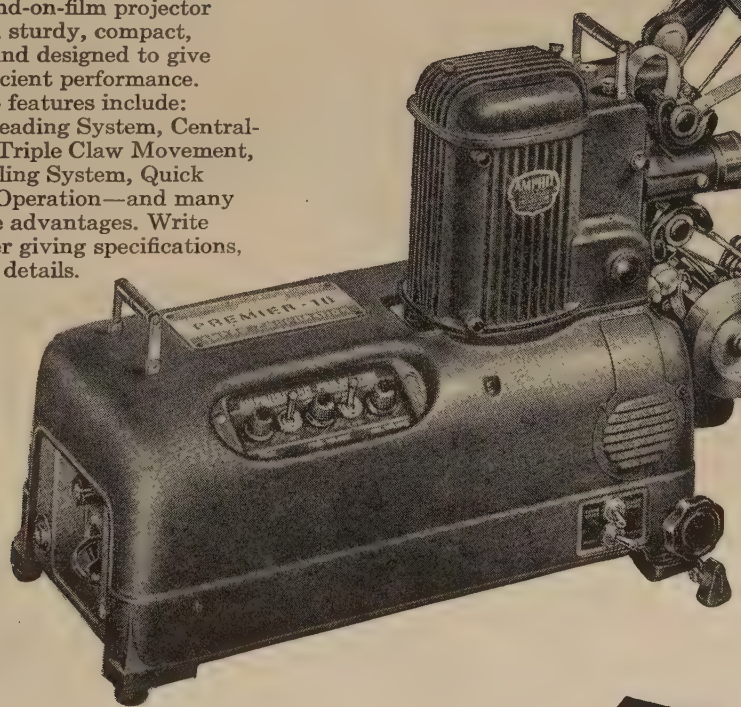

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Film suitable for:
M—Mature audience
Y—Young People
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†—Outstanding for Adults

Allotment Wives (Mono.) Kay Francis, Paul Kelly, Otto Kruger. *Melodrama* "exposing" criminal ring organizing girls to prey on servicemen by marrying them to obtain dependency checks. . . . A *sordid* story whose pious foreword is not realized in the routine murder melodrama film becomes. **M**

Badman's Territory (RKO) George Hayes, Ann Richards, Randolph Scott. *Melodrama.* Texas sheriff's foray into no-man's land of Oklahoma panhandle gives us chance to meet the James brothers, Belle Starr, the Daltons, Sam Bass—all very fine fellows in their leisure moments—plus a crusading newspaper girl. . . . A *confusing* plot, apparently designed only to introduce us to the famous bad men. **M,Y**

A Close Call for Boston Blackie (Col.) Lynn Merrick, Chester Morris. *Melodrama.* Reformed crook turned detective is victim of extortion plot, undergoes great danger convincing police he did not commit murder the plot involves. . . . Another in series about suave sleuth. Treats killings lightly by playing for comedy. A *sordid* plot; fair as routine detective film. **M,Y**

Danger Signal (War.) Rosemary DeCamp, Faye Emerson, Zachary Scott. *Melodrama.* When one of two sisters belatedly realizes, with the help of a psychiatrist friend, that the charming roomer in their home is a scoundrel, she plans to murder him, fails in the nick of time. . . . An *unpleasant* tale with psychological implications, melodramatic but so ably presented as to make it seems plausible. **M**

Devotion (War.) Olivia de Havilland, Paul Henreid, Arthur Kennedy, Ida Lupino. *Drama* recounting writing years of the Brontë sisters. . . . Authentic atmosphere, and true to essential facts; but presuming and Hollywoodish in invention of romantic triangle to explain them. *Interestingly done,* with effective characterizations; marred by fantastic "dream" interpolations. **M,Y**

Dressed to Kill (Univ.) Nigel Bruce, Basil Rathbone. *Melodrama.* Sherlock Holmes solves the mystery of the cheap but persistently sought after music boxes. . . . Film depends on deduction rather than physical encounter, something new for recent films in series. *Smoothly done* detective fare. **M,Y**

Cinderella Jones (War.) Robert Alda, Joan Leslie, Wm. Prince, S. Z. Sakall. *Comedy* about dumb girl who must marry a genius in order to establish title to $10,000,000 inheritance. . . . Meant to be nimble farce, this is *monotonous, heavy-handed,* unfunny. **M,Y**

A Letter for Evie (MGM) John Carroll, Hume Cronyn, Marsha Hunt. *Comedy about* a small and meek G. I. who carries on romantic correspondence with a girl to whom he has sent, as his own, a picture of his athletic buddy. When both meet girl, complications ensue. . . . A simple, obvious tale, interesting in an unpretentious way. **M,Y**

Meet Me on Broadway (Col.) Jinx Falkenburg, Marjorie Reynolds. *Musical.* Temperamental musical-show producer loses job, wins success again when he puts on amateur show at swank country club. . . . *Routine* song and dance numbers in a contrived plot, elaborately set. **M,Y**

Miss Susie Slagle's (Par.) Joan Caulfield, Lillian Gish, Veronica Lake, Sonny Tufts. *Drama* in medical careers of boys who live in Miss Susie's boarding house near Johns Hopkins campus. . . . Episodic in presenting first one boy's problems, then another's, this is *likable,* unpretentious fare. **M,Y**

A Night in Casablanca (UA) The Marx brothers. *Farce.* Nazi agents are confused, apprehended after typical blunderings by the comic three. . . . Each of the brothers, after five years away from screen, is back in traditional guise. *Amusing* slapstick, pretending to be no more than uninhibited nonsense. **M,Y**

Night Club Boom (The March of Time) *Documentary* on phenomenal growth in business which counted some 250,000,000 admissions last year. . . . Revealing shots show strangely artificial features of this type of business, while *effective comment* is made subtly in objective manner. **M,Y**

†Open City (Italian film) Pursuit by Gestapo of underground leaders in Rome, and, after their capture, their retaining of secrets and dignity as men despite torture. Film is being shown only in "art" houses, since certain overtones, while perfectly honest, would probably not pass American producers' Production Code. . . . Acted mainly by amateurs against everyday streets and living quarters amid actual ruins of city, the scenes give impression of actually having taken place before a hidden camera. Vivid characterizations, realistic action, tense with suspense and harrowing in its scenes of torture. *Cruelly strong fare,* and *convincing.* **M**

Sentimental Journey (Fox) Wm. Bendix, Connie Marshall, Maureen O'Hara, John Payne. *Drama.* How an imaginative child, adopted by famous actress who knows she is doomed to early death, persists in humoring spoiled and bereft husband of actress until she rescues him from his black despair after wife's death. . . . The most embarrassingly synthetic display of *sentimentality* to appear on the screen in a long time. Unreal, self-pitying, so obviously designed as tear-jerker as to be laughable. **M,Y**

So Goes My Love (Univ.) Don Ameche, Bobby Driscoll, Myrna Loy. *Comedy.* Home life of Maxim the inventor as based on biography by his son, "A Genius in the Family." . . . We see nothing of what the man did as inventor—only the cute domestic scenes in which he had a part. A simplified "Life with Father," even to period and decoration. Unoriginal and shallow—but *pleasantly entertaining.* **M,Y**

The Spider Woman Strikes Back (Univ.) Kirby Grant, Brenda Joyce, Gale Sondergaard. *Melodrama.* Weird happenings befall girl who takes position in lonely house with woman feigning blindness. . . . The *usual horror ingredients.* **M**

Strange Conquest (Univ.) Peter Cookson, Lowell Gilmore, Jane Wyatt. *Drama.* Incredible things happen to medical science when doctors go off into the Sumatran jungles to find cure for a strange sort of fever. . . . Misleading in its picture of medical research, *unconvincing* in story and treatment. **M,Y**

The Strange Mr. Gregory (Mono.) Edmund Lowe, Jean Rogers. *Melodrama.* Magi-

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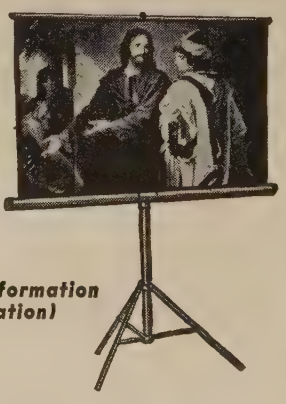

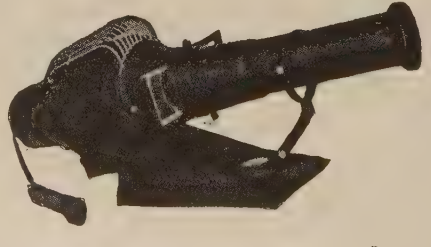

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cian puts self in "death trance" in order to implicate rival for woman's affections as murderer; returns as own "brother" to continue machinations. . . . An *implausible* tale, but well done. **M**

We Accuse (Soviet film) *Documentary* on Kharkov trials, augmented with captured German newsreels and shots of tortured victims, disinterred bodies, etc. . . . Designed as *atrocity* film to convince world of German bestiality. Usual horrible scenes. Courtroom sequences revealing. **M**

Up Goes Maisie (MGM) George Murphy, Ann Sothern. *Comedy.* Here Maisie, the explosive ex-showgirl whose good will leads her into all manner of scrapes, rescues from rivals seeking to steal it the new type helicopter her inventor boss is trying to promote. . . . Another in good natured "Maisie" series, as *entertaining* and unweighty as the others. **M,Y**

Film for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education.

These materials are available through the denominational bookstores, members of the Religious Film Association.

Marie-Louise

1 hr. 15 min., 16 mm. Sound, $15.00

Marie-Louise is the appealing story of a little French girl whose home in Rouen was bombed first by the Germans and later by the Allies. Undernourished and stricken with fear, she is evacuated to Switzerland for a three months' holiday by the Swiss Red Cross. Her plight stimulates a group of Swiss factory workers to work overtime and contribute the money thus earned to provide relief for more French children. Under the tender ministrations of a friendly Swiss family Marie-Louise recovers her health and goes back to France resolved to help her mother solve the problems brought on by the war.

The outstanding importance of this film is due to the fact that in a quiet unpretentious way—with no horror scenes and little violence—it will bring to Americans a deeper understanding of what the war meant to the people of bomb ravaged Europe, and in particular what it meant to the children.

Photography, acting and settings are excellent. The dialogue is in French and Swiss-German with English titles superimposed, but the story and action are so effective that the problem of language is quickly forgotten. The film won an Academy award for the best original screen play of 1945.

Recommended for use in meetings to promote fund raising for European relief and for all ages above eleven, it is also excellent program material for cultural groups. Rental is limited to churches and church conferences. No admission fees may be charged to meetings in which it is shown.

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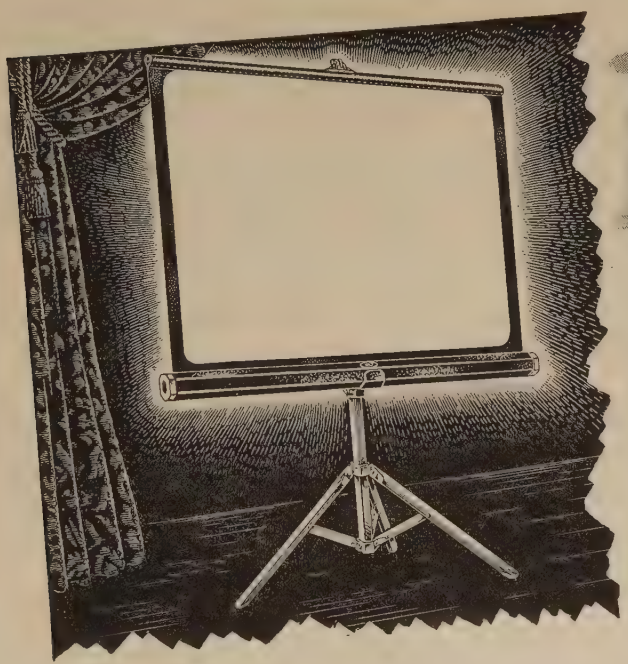

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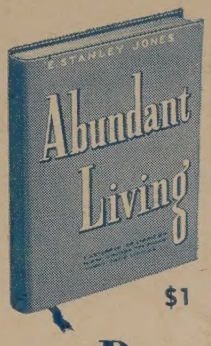

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